

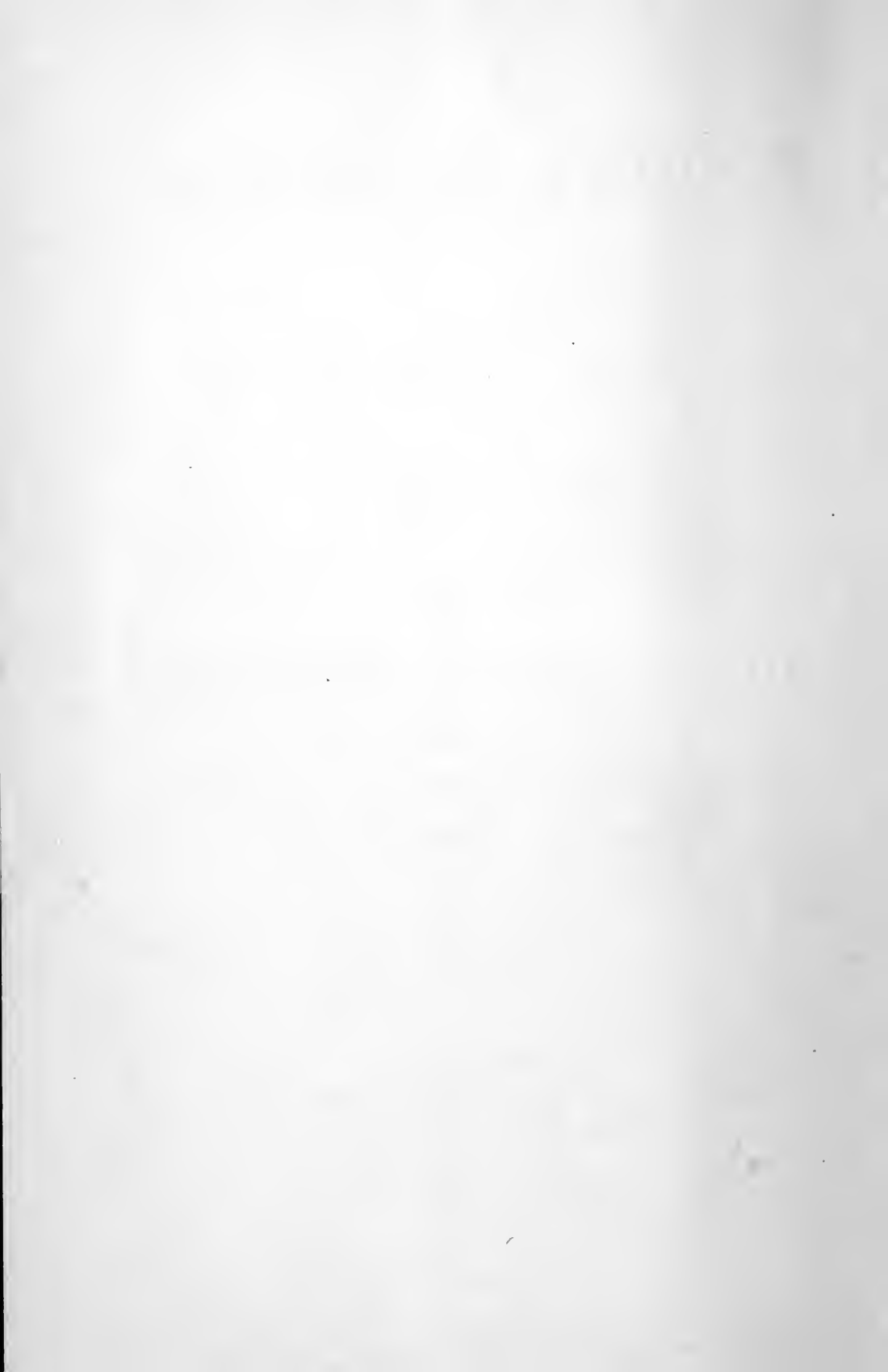


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Boston's Awakening

EDITED BY
REV. ARCTURUS Z. CONRAD, PH.D., D.D.

A COMPLETE ACCOUNT OF THE
GREAT BOSTON REVIVAL

UNDER THE LEADERSHIP OF
J. WILBUR CHAPMAN and CHARLES M. ALEXANDER
January 26th to February 21st, 1909

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BY

A. Z. CONRAD

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1875

Received of the Treasurer of the
Board of Education the sum of
\$100.00 for the year ending
June 30, 1875.

SECOND EDITION OF "BOSTON'S AWAKENING"

INTRODUCTION

BY A. Z. CONRAD, D.D.

TEN days after the first edition of "Boston's Awakening" was received, the edition was exhausted. Five months have passed since the conclusion of the great Evangelistic Campaign, the story of which is told in this volume. We are far enough away to estimate some of its immediate results. What are they in the churches of Greater Boston?

1. An aroused church with largely increased membership. The accessions at the May Communion were unprecedented.

2. An arrested and interested community. The general public exhibit a more reverent spirit and a greatly increased religious interest.

3. The Great Commission, "Go ye into all the world and preach the Gospel," has received new emphasis and witnesses have multiplied.

4. "Redemptive Love" as a commanding compulsion has vastly increased the zeal of Christians.

5. The eyes of the church have been centered anew upon the one and only *irresistible attraction*. "I if I be lifted up will *draw*."

6. An attitude of hope obtains because the *irreversible assurance* of Jesus: "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom," has filled the hearts of the people with courage.

7. Attention has been directed to the great realities: Divine personality; Human accountability; Redemption; Eternity; Destiny.

8. The call to service has aroused the indifferent. "Saved to serve," is the watchword. The investment of self for humanity is insisted upon.

9. The Word of God has new meaning and a new place. It is being restored to its rightful place.

10. The power of *Prayer* is once more emphasized, understood, and relied upon. Prayer as a procuring cause is believed in and practiced.

11. The revival has wonderfully increased church loyalty. Hundreds attend the prayer meeting who had long neglected it. A multitude of church letters have been presented, establishing vital relationships.

12. A new Spiritual Fraternity has developed. Denominations are closer together. Unity of purpose is perfectly apparent.

13. The city itself has been lifted to a higher ethical level. Reforms have received a new support.

14. The financial strength of the churches and the spirit of benevolence has immensely increased.

Such are some of the more evident results of the revival.

There has been *no reaction*. There will be none. The work was calm, deep, and sane. The Simultaneous Evangelistic Campaign more than ever commends itself to consecrated Christian leaders and teachers.

A. Z. CONRAD.

BOSTON, *June 9, 1909.*



REV. J. WILBUR CHAPMAN, D.D.

FOREWORD

THE Boston Evangelistic Campaign gave me the greatest experience of my life. In all my twenty-six years of ministry I have never had such joy in preaching the Gospel as in the city of Boston for almost four weeks. All classes and conditions of people gave me the very best of hearing, and I had the joy of seeing a great host turn unto Jesus Christ and accept Him as their Savior.

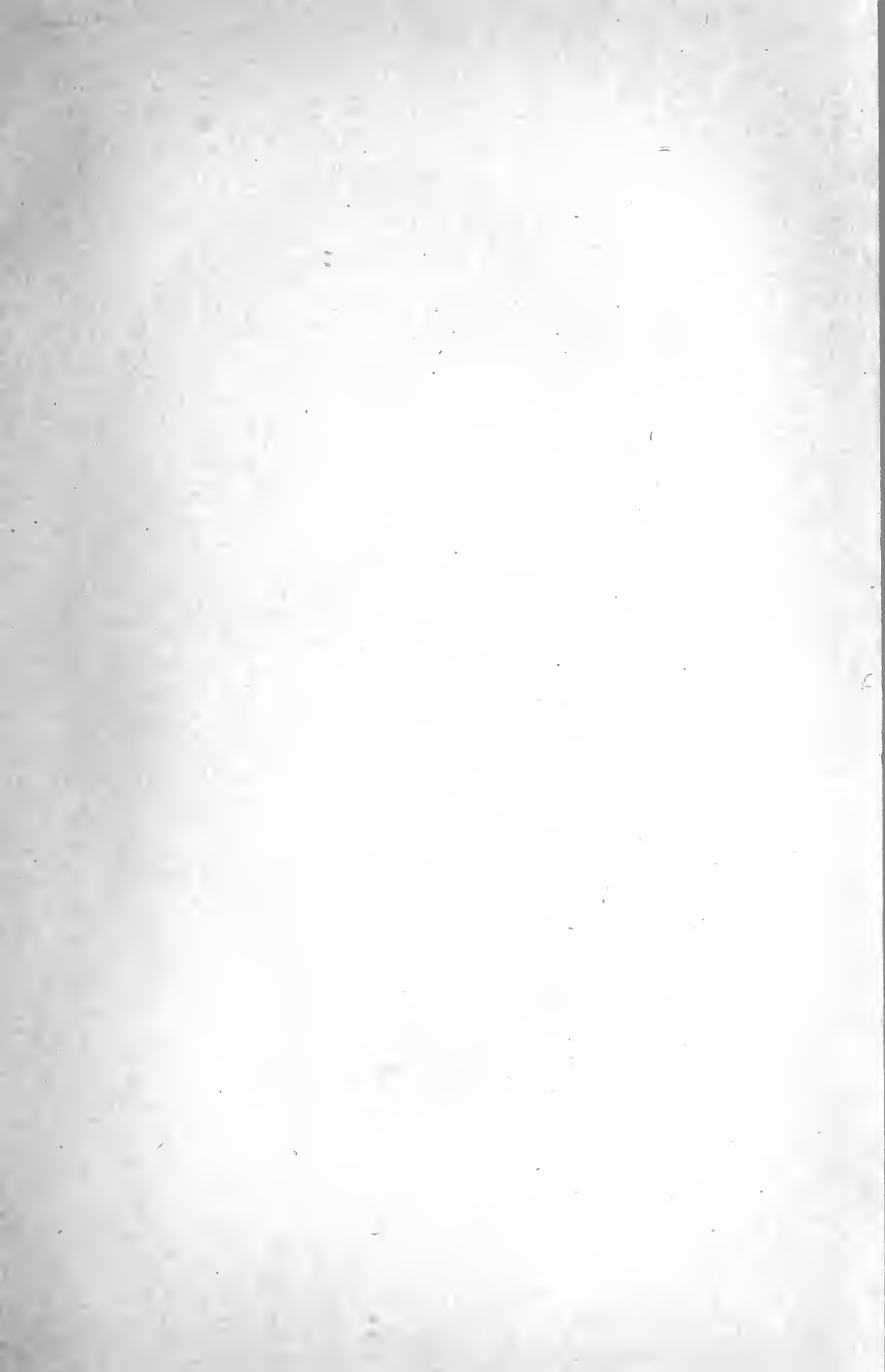
I am making this foreword exceedingly brief because I do not wish to appear in this book, entitled "Boston's Awakening," other than just as one of the evangelists, with some special responsibility resting upon me, of course, because of the fact that I was expected, with Mr. Alexander, to direct the movement.

I would pay a tribute to the ministers of Boston. More sympathetic, earnest, consecrated men I have never met; to Dr. A. Z. Conrad and others associated with him on special committees for their wise and careful directions of all the details of the work; to my own brother, Mr. E. G. Chapman, for his indefatigable labors; for, without his assistance, I could accomplish little; and to all the hosts of Christian people, who were instant in season and out of season, to push forward this mighty movement. Through time and into eternity I shall not forget Boston.

Gratefully and sincerely,

William Chapman
John 5:24

Faint, illegible text, possibly bleed-through from the reverse side of the page. The text is arranged in several lines, but the characters are too light and blurry to be accurately transcribed.





CHARLES M. ALEXANDER

FOREWORD

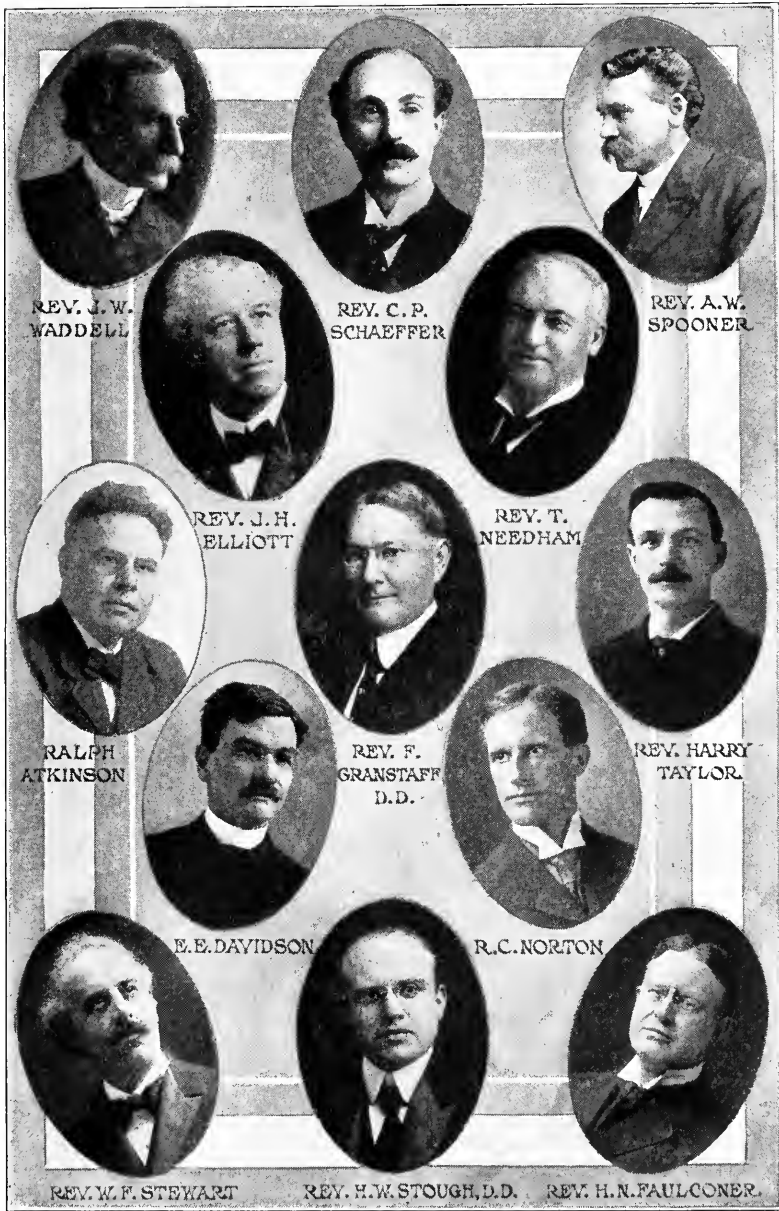
I TRUST that the story of the great work of God in Boston will be the means of cheering thousands of hearts and lead them to a firmer trust and a more consecrated service for the winning of lost people to Christ. Up to the present this has been the greatest work Dr. Chapman and I have been together in. We learned to know each other better and to know God more intimately and the wonders of His mighty power to save. Stories of the people led to Christ through the Gospel hymns will fill a great volume. I have never seen people more eager for the truth in Gospel songs than our Boston friends were. Our newspaper friends told us day after day that the whole city and the surrounding country were singing the hymns of the mission. For all this my heart is full of praise to our Lord and Savior Jesus Christ, through whose power it was accomplished.

Charles M. Alexander
II Timothy 2:15.

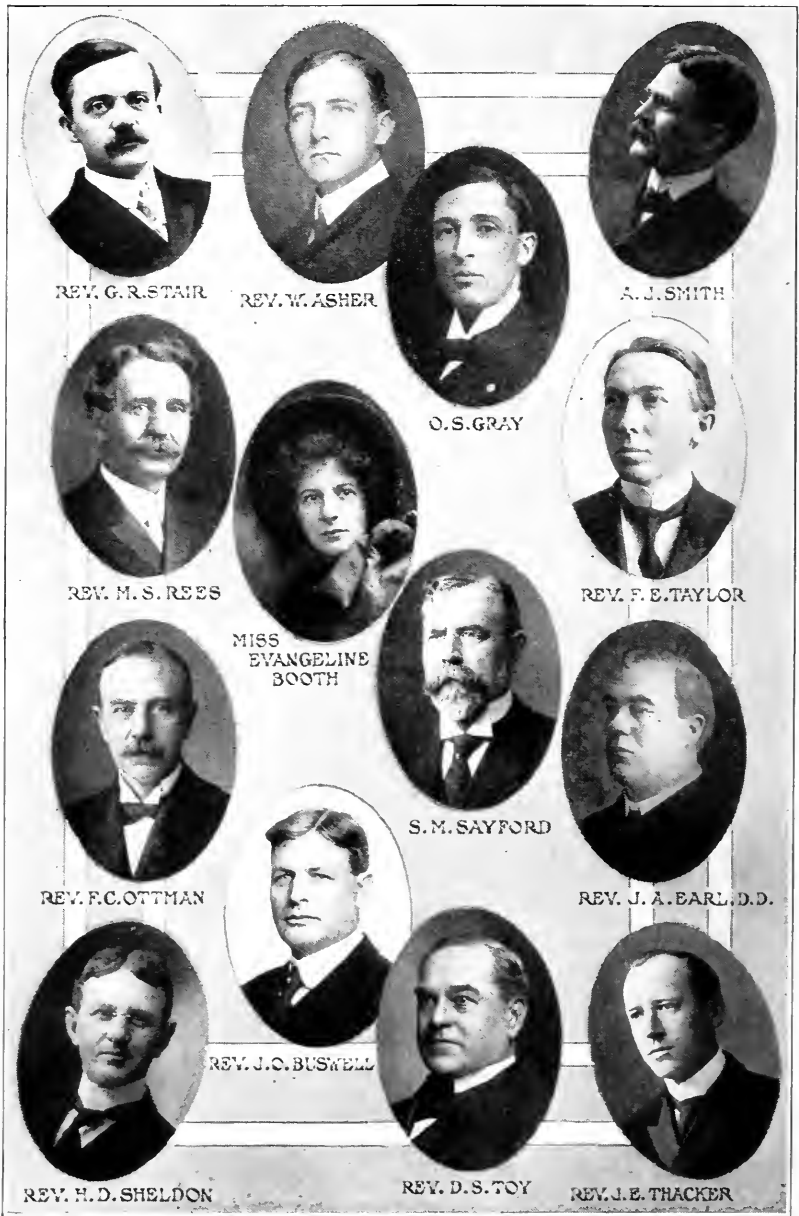
THE BIRTH OF

The first of the three parts of the book is a history of the birth of the nation. It begins with the first settlement of the continent by the Pilgrims in 1620, and follows the development of the colonies through the French and Indian War, the American Revolution, and the formation of the United States. The second part of the book is a history of the growth of the nation. It begins with the Louisiana Purchase in 1803, and follows the westward expansion of the United States through the Mexican War, the Gold Rush, and the Civil War. The third part of the book is a history of the development of the nation. It begins with the Reconstruction era, and follows the growth of the industrial revolution, the Progressive Era, and the New Deal.

THE BIRTH OF
THE NATION



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REV. W. ASHER

A. J. SMITH

REV. M. S. REES

O. S. GRAY

REV. F. E. TAYLOR

MISS
EVANGELINE
BOOTH

S. M. SAYFORD

REV. H. C. OTTMAN

REV. J. A. EARL, D.D.

REV. H. D. SHELDON

REV. J. C. BUSWELL

REV. D. S. TOY

REV. J. E. THACKER

EVANGELISTS

PART I

BOSTON'S SPIRITUAL
AWAKENING

THE

PROCEEDINGS OF THE

ANNUAL MEETING



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CH'MN. FLOWER COM.



R. W. BROWN



REV. H. A. MANCHESTER
VICE CH'MN.



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A. G. EMERY
 CHMN. SPCL. COM. ON "DAY OF REJOICING."

REV. H. S. JOHNSON
 CHMN. PUBLICITY COM.

EXECUTIVE COMMITTEE

PART I

BOSTON'S SPIRITUAL AWAKENING

BY A. Z. CONRAD, D.D., CHAIRMAN

THE City of Boston, as represented in the evangelistic meetings which have just concluded, comprehends not only Boston proper, but suburbs and outlying towns reaching out to ten miles in three directions. The area covered includes Boston, Charlestown, Everett, Malden, Melrose, Melrose Highlands, West Medford, Stoneham, Cambridge, Somerville, Watertown, Brookline, Newton Center, Jamaica Plain, Quincy, Roxbury, Dorchester, South Boston, East Boston, Brighton, and Allston. This area includes a population, in round numbers, of one million people.

Churches, representing a total membership of approximately 120,000 persons, of the Congregational, Baptist, Methodist Episcopal, and Presbyterian denominations are to be found in the territory covered by the Simultaneous Campaign. A few churches of other denominations entered into the movement. The number of churches actually registered as constituting to co-operative effort was 166.

Few cities have undergone a greater change in the past few years than has Boston. From a distinctively American city of a few years ago, homogeneous, tenacious of tradition, loyal to precedent, Boston has be-

come almost a foreign city. One may hear spoken on the streets of Boston many languages, and the number of either foreign-born, or children of foreign-born parents, is something like 70 per cent. of the population.

The suburban tide is not less significant than the urban tide. Old Boston, with its ancestral pride, and Puritan and Pilgrim ideals, has geographically disappeared. Nevertheless, the Boston of old is still here, its inhabitants located in various suburbs, and actually exercising a dominant power in the intellectual, moral and social life of the city. There is probably not in any city in America a larger body of men and women who stand for the noblest and the best in civic, social, and spiritual life. Bostonians enjoy a heritage of which they are justly proud.

The estimate placed by them on true culture is not only not to be despised, but worthy of emulation everywhere.

Religiously, Boston, like other cities, has undergone a considerable change in its attitude toward the church and the spiritual activities represented by the church. A considerable indifference toward church attendance has been painfully apparent. A sense of religious responsibility has seemed to grow more and more feeble. As a corrective of these tendencies the church has been importuned to popularize its services. But the effort in this direction has not seemed to stem the tide outward. The church has been importuned to rationalize her preaching. But every added elim-

ination of the supernatural has only accentuated the disinterestedness of the people in the church. The church has been urged to institutionalize herself and devote her attention increasingly to the material interests of the people. In Boston, as elsewhere, where an honest effort to answer the demand has been made, it is perfectly apparent that this has not solved the problem of disinterestedness and inattention. Indeed, it has been in this very period when the church has been trying all these various devices to stem the outward tide, that the decline in church attendance has been most in evidence.

It is no secret that the intellectual atmosphere and attitude of Boston has been regarded as unfavorable to a distinctly evangelistic type of preaching and teaching. Furthermore, the people have rather prided themselves on this very fact. No man, familiar with the facts, can deny certain alarming tendencies, among the most conspicuous of which have been the passion for pleasure, the passion for power, and spiritual inertia. It has been apparent for years to those seriously and profoundly interested in the betterment of Boston, that something more than a good school system for the masses, and university privileges for the few, together with ethical culture even of a high order, was necessary and even imperative. Many have known perfectly well that the trouble with Boston is exactly the same as that of other cities of modern times, namely, sin. These same people have been equally confident that the only effective remedy

for sin is the salvation distinctly taught in the New Testament. Without any insistence upon old-time words and phrases, and with no disposition to require the employment of any particular method, many have been confident that the regeneration of the individual is positively the only hope of collective elevation and improvement. Boston has gained the reputation of being cold and irresponsible and it has been freely declared, even by men supposedly representing evangelical Christianity, that anything like a revival of religion would be quite impossible. Definite failure was predicted of any attempt to present Jesus Christ as the Savior of lost men and women in an evangelistic way. With a great show of learning, it has been declared that all these things are outgrown, outworn, and their introduction would be such an anachronism as would insure a complete collapse in such an undertaking.

These, then, were the prejudices, and this the attitude that had to be met in the inauguration of an evangelistic campaign in Boston. Let it not be supposed, however, that the number was small who entertained an abiding faith in the Religion of the Fathers, in the Gospel of Christ, and in Jesus as the Savior of men.

II

PREPARATION FOR THE REVIVAL

In May, 1908, a little group of men, thoroughly convinced that the hour was ripe for an evangelistic

movement in this city and agreeing that the Rev. Dr. J. Wilbur Chapman was the one man best calculated to take the evangelistic leadership, determined that a meeting should be called representing those in sympathy with the movement. As president of the Evangelical Alliance, it naturally devolved upon me to call together the pastors of Boston to consider the wisdom of a "Simultaneous Evangelistic Campaign." The call was issued, and a large number of representative clergymen were present and were unanimous in the conviction that decisive action should be taken. It was not to be expected, in a great city like Boston, that there would be absolute unanimity. Accordingly, the invitation distinctly stated that we desired to meet the men in sympathy with an evangelistic effort. What we desired to know was this: how many men could be positively counted on to cooperate and stand loyally by the work.

The wisdom of the method of the invitation has been abundantly vindicated.

A second meeting, including the pastors of Greater Boston, was called, and Mr. E. G. Chapman, who is the brother of the evangelist, Dr. Chapman, and a business man of rare ability, sagaciousness, suavity, and effectiveness, attended this meeting, and was very favorably impressed with the attitude of the Boston pastors toward the prospective meetings. The pastors of every evangelical denomination were invited to participate.

A large general committee was formed, and this

committee was instructed to issue an invitation to the Rev. Dr. J. Wilbur Chapman and Mr. Charles M. Alexander to assist the pastors of Boston in conducting simultaneous evangelistic meetings in twenty centers in and about Boston. The general committee organized with Rev. A. Z. Conrad, D.D., as chairman; W. H. H. Bryant, Esq., as treasurer, and Rev. Duncan MacPhie, secretary. It was definitely agreed that the entire movement should be one of the churches, and that no ecclesiastical body, aside from the churches, whether "Conference," "Ministers' Meeting," "Club," or "Social Union," should be asked to take any action, as such, regarding the movement. While the initiative was taken thus by the ministers, laymen had already been invited to sit in council with us and become a part of the organization; to which they readily assented. It was immediately discovered that the prominent laymen of the churches were even more enthusiastic than the ministers for a great revival in Boston. The ministers for one hundred and fifty-seven churches had signified their hearty endorsement of the general proposition for evangelistic meetings. In accordance with instructions, the invitation was sent by the chairman to the Reverend Dr. J. Wilbur Chapman early in July. The invitation was not at first accepted because Dr. Chapman felt very keenly the strategic character of Boston, as related to city evangelism throughout the United States. It was later agreed by the chairman that Dr. Chapman should have an opportunity of personally meeting

clergymen and laymen in Greater Boston interested in the movement in September. On the last of September, in the Park Street church, about three hundred clergymen and laymen met Dr. Chapman.

At this conference Dr. Chapman outlined his policy and purpose and invited discussion. At the conclusion of this conference, it was agreed to secure the signatures of all those interested in having Dr. Chapman come. Some three hundred and seventy-five signed invitations were secured from pastors and the most prominent laymen of the city.

A little later Dr. Chapman desired another conference which was held in Park Street church. The attendance was very large and the interest had wonderfully deepened.

This conference was a most impressive one and convinced everybody interested that God was definitely and remarkably guiding in all deliberations, and that his seal of approval had already been set upon the steps taken. Dr. Chapman outlined anew his policy and purpose. He made it clear that his coming to Boston would have as its single object the salvation of men and women in this city. For a month following this conference, the committee was engaged in determining the number of churches to be definitely counted upon and in organizing these churches into groups for effective evangelistic work. In this new, and in most cities untried method of simultaneous evangelism, very naturally many difficulties presented themselves. In many instances churches were un-

willing to commit themselves until they knew definitely who the evangelist would be, and, in others, churches insisted upon themselves selecting the evangelists. In all these things Dr. Chapman was kindly considerate, and in no sense arbitrary. But, in view of the fact that he must personally be held responsible for results, it became evident to the committee that the matter of the selection of men must be left very largely in the hands of the evangelist. It was further perfectly apparent that some things must be accepted on faith, and that nothing was more unreasonable than to select and appoint an evangelist for a specific group before such a group was really organized and committed to the movement. The way in which God interposed, overruled, directed to the unifying of all forces is nothing less than marvelous. It became clear to us that the two invincible elements in the campaign must be Faith and Love. They worked wonders. The time fixed for the revival was three weeks, beginning January twenty-sixth and concluding February seventeenth.

III

ORGANIZATION

The business side of the Chapman-Alexander meetings is significant. The importance of organization is very properly emphasized. Early in December Mr. Ralph C. Norton, who is on Dr. Chapman's staff to organize the Personal Work Department, came to Boston and met the men and women who had been ap-

pointed for this important service. We were favored in having with us, for one week, Mr. E. G. Chapman, who wonderfully aided us in perfecting the organization. This organization was constituted as follows:

1. The Boston Evangelistic Campaign Committee.
2. The Executive Committee of Twenty-five.
3. The Committee on Finance.
4. Committee on Buildings.
5. Committee on Music.
6. Committee on Entertainment.
7. Committee on Personal Work and Ushers.

A full list of these committees appears elsewhere in this book.

Immediately after the organization of the Finance Committee it determined that the financial security of the movement demanded an entirely different method than that which had been proposed. It was estimated that \$16,000 would be required for the general expenses of the campaign in twenty-five centers. This was to include every expense except the payment of the evangelists themselves. In this connection it should be stated that there was a definite agreement that the compensation for the evangelists should be wholly in the nature of a free-will offering during the last three days, including the last Sunday of the campaign, and that whatever might be the amount it should be deemed absolutely satisfactory by the evangelists without the slightest obligation of any name or nature beyond the amount so given. In all the correspondence there was not one hint or suggestion

as to the amount any evangelist should receive. No guarantee of a dollar was asked or given.

The Finance Committee decided to undertake to raise approximately \$10,000 in advance, and proceeded to apportion this amount to the various churches, in no way as an assessment, but in the nature of a request and desire on their part to guarantee the financial success of the enterprise. Notwithstanding the fact that this was an entire change from the plan of a voluntary collection first proposed, the churches, with very few exceptions, proceeded to give their people an opportunity to meet the expectation of the Finance Committee. So far as I know, in every church where subscription cards were placed calling for dollar shares in the campaign, the amount received, without effort or urging, was a substantial increase on the amount apportioned.

Especial mention should be made of the splendid work of Rev. Duncan MacPhie, the secretary of the committee. He devoted himself unremittingly to the campaign from November to the very close of the meetings. His services were invaluable. His attention to detail, his constant courtesy, and his untiring zeal won all hearts to him.

We were also most fortunate in having the very highest class business men as chairman and treasurer. They opened a set of books, exactly as though beginning a great partnership business. A good book-keeper was employed, and everything done in the most business-like manner. Mr. George E. Briggs

and Mr. W. H. H. Bryant practically devoted their whole time to the evangelistic business for a month.

The services of Mr. Harold, of Philadelphia, in the publicity department proved to be one of the wisest moves of the committee. He is an expert in that line of work and saved the committee twice the amount of his salary.

IV

GROUPING THE CHURCHES

Simultaneous evangelism is comparatively new. The task of organizing a great city with its suburbs is nothing less than colossal. In no city in the world could there be a greater variety — intellectual, social, and religious — than is to be found in Boston. The chairman immediately discovered that every section regarded itself as absolutely unique.

There were churches in almost every group that were perfectly sure no other than a man of almost supernatural endowments could possibly accomplish anything in *their* section of the city. Geographical difficulties had to be overcome. Natural affiliations had to be considered. In the process of development there were additions and eliminations. Many suburban communities desired to be included, just as soon as they found that it was definitely determined to proceed with the great campaign. The interest continued undiminished and unabated and steadily increased from the very moment it became clear to the public, as it had been to the promoters from the be-

ginning, that the movement was fixed and inevitable. Care was exercised that all denominations should be represented on important committees. The responsibility was then placed upon the individual group to develop an effective organization within itself and prosecute the work with vigor and independence. Any interference with group work was studiously avoided. In all this, however, the sense of the unity of the entire movement was never lessened or lost. A full list of the groups, co-operating pastors, evangelists, and singers appears elsewhere in this volume.

V

OPENING OF THE CAMPAIGN

Appreciating the great popularity of Dr. Chapman and Mr. Alexander, it was feared by some that a large central meeting might be so dominantly attractive as to interfere with the group meetings, notwithstanding the prominence of the men selected to conduct the services in the various groups. A large per cent. of these men are pastors of renown in prominent pulpits of the country. It was decided to give the group meetings three days' headway before the central meetings should be begun.

On the evening of January 26 the first meetings of the campaign were held throughout the city. So careful had been the preparation and so great was the interest that at the very outset the meetings were largely attended, splendidly supported, and bore immediate fruit. Within three days the revival had

gained full headway, and the attention of the whole city was focused upon the movement.

As an indication of the immediateness of response, the first noonday meeting held the day after the opening of the revival, in Tremont Temple, witnessed a throng of people taxing an auditorium holding 3,000 people to the utmost, and all standing room was taken. From that noonday meeting to the end of the campaign, day after day, people collected an hour and a half before the time of meeting in such throngs as to make traffic through Tremont Street almost impossible. Hundreds, and some days thousands, were unable to gain admittance to the Temple for the noonday meeting. Large overflow meetings were immediately arranged for in Park Street church and Faneuil Hall. These were continued throughout the entire campaign at the noonday hour. So absorbing was the interest in the great movement that it became the one topic of conversation throughout the whole city among all classes of people.

VI

PULPIT AND PRESS

Sunday morning services were conducted in the usual way and the preaching was with few exceptions by the pastors of their own churches. The very first Sunday after the opening of the campaign the whole pulpit of the city seemed to have caught the spirit of the revival and tenderly, earnestly, eloquently ap-

pealed to the people to avail themselves of this unusual opportunity to bear witness for Jesus Christ. Under the spell of this united appeal, hundreds of men and women committed themselves unreservedly to the work of the Lord in a personal effort to win souls to Christ. The effect of this was exactly what might have been expected. Thousands of indifferent people and a multitude of those antagonistic to special religious service, became definitely interested, and from curiosity and a general disposition to go with the multitude, these people later found the way of life and in turn became aggressive Christian workers.

The general public was astonished to see the secular press of the city devoting whole pages, day after day, to the revival. The public press is extremely sensitive to public sentiment. The proprietors and editors of Boston's newspapers are men of intellectual acumen and high moral purpose. They immediately recognized the unusual and extraordinary nature of the religious activity in the city. They saw the inevitable benefit from a social and civic standpoint which must accrue from the kind of preaching and teaching that fell from the lips of Dr. Chapman and his associate evangelists. Their cooperation was hearty and generous.

The Christian people of Boston discovered their opportunity to awaken a revival sentiment in other sections and purchased these papers by the thousands, sending them to all parts of the world.

Sensational exaggeration was conspicuous by its absence in these newspaper reports. Naturally enough, emphasis was often placed upon unimportant yet striking incidents of the campaign. But a wonderfully fair presentation of the situation, from day to day, was given by the press of the city. Whole pages were devoted to the revival.

Right here let it be distinctly and emphatically understood that for this large space, continuing day by day for a whole month, was voluntary and gratuitous. Not one dollar was offered or paid for these splendid narrative stories of the evangelistic work. No contract of any name or nature was entered into with the press of Boston. The fact is, the liveliest and best news of the entire period was the news of the revival, and good newspapers want news, and are ready to recognize what will claim the attention of the great public.

As chairman of the committee, I cannot speak too highly or too admiringly of the painstaking work of the reporters, the high character of the work they did and their continuous courtesy and considerateness to the wishes of the evangelists and the committee throughout the campaign. Our indebtedness to the public press of Boston is simply immeasurable, and we confidently believe that in their report of the "Great Revival" they rendered a service to this city immeasurably valuable. To Rev. Herbert S. Johnson, chairman of the Publicity Committee, the greatest credit is due. He daily met the

reporters and wisely communicated the information most needed.

VII

AN AROUSED AND AWAKENED CITY

The central meeting under the leadership of Dr. Chapman and Mr. Alexander began Friday evening, January 29. These men instantly captivated and captured all who came within their hearing. Within one week after the opening of the campaign, Boston had become an awakened and an aroused city. Not a distinctly sensational element was introduced into any part of the work and yet the interest was nothing else than thrilling everywhere. The chief characteristic of the massive congregations assembled was the great calm which pervaded these assemblies, and out of the deeps of this calm there seemed to come manifestations of God and His grace which seized upon the hearts of the people as they listened, spell-bound, to the telling and re-telling, over and over again, of the "story of Jesus." The appeals were directed to the understanding, and decisions were the result of calm, earnest deliberation. Of course, the affectional nature was aroused, as it must always be, when the sacrificial love of God is faithfully and fervently presented. What occurred at the central group meetings was repeated almost everywhere throughout the city in the other groups. There were many, many occasions when the results were out of all proportion to human instrumentalities, and there

was no explanation for the way in which men and women, representing all classes and conditions, arose in response to the invitation to "come to Jesus," except the fact that the Holy Spirit had Himself taken possession of the hearts of the multitudes, and that in a strange, new and unusual way the living Christ was passing through our city.

Each Monday a meeting of two hours' duration, beginning at 11 o'clock, called together the evangelists and clergymen of all the groups with as large a number of people as could gain admittance to the Temple to receive reports of what was being accomplished in various parts of the city. Monday was thus called "good cheer day." And the day of good cheer it invariably was.

Not a discordant note was struck; during the entire period not an adverse criticism or comment was given. The fact is, so persuasive, so unexpectedly powerful was the work, that it fairly swept people from their feet and they stood by and saw the "Salvation of God."

A special description of scenes and incidents will be found in the "Reporter's Narrative" in another section of this book as to the general impressions made by the "Flower Day," "Day of Rejoicing," and "Mother's Day." It is perfectly evident that these special services intensified the feeling that had already come to obtain that all true evangelism concerns itself with the well-being, the holiness and happiness of humanity as such. There was a touch of Christ-

like sympathy in the distribution of flowers and of material stores for the benefit of the sick, the shut-in, the discouraged and the disconsolate. The readiness with which men not allied with the church co-operated and contributed to make these days memorable for the magnitude of their contributions was noteworthy.

Too much cannot be said in praise of the management of these special features of the work where twenty-five evangelistic meetings were simultaneously being conducted. The amount of detail can scarcely be appreciated, yet all was so wisely guided by Mr. E. G. Chapman and the chairmen of the various committees that there was no evidence of friction anywhere. One great advantage of the "special days" was the interest they developed on the part of the general public. It was extraordinary.

VIII

PERSONAL WORKERS AND THEIR WORK

Dr. Chapman's method of securing a record of decisions is simple yet effective. There is a wide variety in details and a flexibility which makes possible the most effective employment of conditions, circumstances, changes of spiritual atmosphere, etc., yet in general the method is direct, definite, and easily described. The "inquiry room" is scarcely ever employed. The appeal is made in various forms of expression which seem best to comport with the circumstances of the moment.

Personal workers were chosen by the pastors of all

co-operating churches supposed to be especially qualified to meet inquirers and assist them in reaching a full decision. They were carefully distributed throughout the auditorium where meetings were held. They were all supplied with cards upon which were printed two statements, one to meet the needs of those who had at one time been members of the church, but who had failed to keep up their Christian life and activity, and the other for those who were for the first time committing themselves to Christ. The personal workers were instructed to learn from those who sat near them their spiritual standing, and especially to urge all who had indicated an interest on any basis to record that interest upon the card. In each group these cards were sent to a central committee, where they were carefully tabulated and then sent to the pastors for whose church they had indicated a preference. It was all done in a methodical, business-like way. It is well understood that a card is not a convert, but an opportunity. It furnishes the pastor and Christian worker with a point of contact which, carefully followed up, usually results in the addition of one more person to the Christian forces of the community. The evangelists made no effort to emphasize numbers. No public statements of the number of cards received in any of the groups were authorized by the ministers or the evangelists themselves. Ostentation and display of every nature was discouraged. In a clear, distinct, and perfectly comprehensible manner Dr. Chapman outlined to the

converts each evening the various steps in the Christian life essential to progress. This was true in all the groups. The new convert was not left to grope his or her way to the truth, but a clear, definite instruction was given and the kindest interest shown in their firm establishment in the Christian life.

One of the most valuable features of the personal workers' efforts was the development of abilities in this direction, together with a disposition to prosecute the work which gives most of the churches today a working force never before known. Many who supposed themselves entirely unqualified for personal work were enthusiastic after experience had proven their capabilities. The changed atmosphere made it easy to approach people upon the subject of the spiritual life. Instead of being regarded as an intrusion, it came to be taken as a matter of course that an expression of interest in spiritual things would be a part of the general conversation.

IX

CLASSES OF PEOPLE INTERESTED

The "awakening" in Boston was confined to no class, but pervaded all sections of the city and all classes of people. Naturally enough the published reports were concerned with unusual and extraordinary cases. The reformation of those who have been steeped in vice and crime always arrests attention. Conversions from those who attended the Theater Comique meetings were made the subject of extensive

narrative in the public press. As a matter of fact a far more striking feature of the Boston revival was the phenomenal hold Dr. Chapman got on the educated and highly cultivated classes. The "quiet hour" meetings in the Back Bay district were not only largely attended, filling the spacious auditoriums of the Central Congregational and the Commonwealth Avenue Baptist churches, but they were characterized by an intense earnestness and sympathetic response to the message given. When the revival concluded it was from these people that importuning request came to me urging an extension of the time and pleading for a series of services devoted exclusively to the Back Bay district of Boston.

An invitation from the allied religious societies of Harvard University to Dr. Chapman and Mr. Alexander to conduct a service for Harvard students in Saunders Theater resulted in a most interesting meeting. At the appointed hour the theater was filled with students. Rev. Dr. Edward C. Moore presided and the mayor of Cambridge occupied a seat on the platform. The students heartily cheered the evangelist and singer as they advanced to the platform. The singing was hearty and the attention to Dr. Chapman's sermon, preached from the text, "Keep back thy servant from presumptuous sin," was profound. Many expressions of appreciation came to the chairman of the committee from the students in attendance, with the regret that they had not the privilege of a larger participation in the general movement.

Nothing could be kindlier or more significant than the expressions of approbation and interest from clergymen and laymen not professedly of the evangelical denominations.

Men making no profession of religion, but concerned for civic righteousness and social betterment, wrote approving letters to Dr. Chapman and to the chairman of the committee. This was the general attitude throughout the whole city. A greater change of sentiment toward evangelism, as such, could hardly be imagined than that which occurred in the city of Boston during this campaign. The kindest words were spoken by people of every creed, caste and class.

X

CULMINATION AND CLIMAX

The simultaneous meetings continued until the evening of February 17. We enjoyed a steadily rising tide of religious fervor and force. Nothing but the presence and power of the Holy Ghost could possibly explain what was witnessed during these weeks. During the concluding days clergymen and Christian workers from all parts of New England had collected in Boston to participate in the benefits and blessings of the revival. The theological school of Boston University suspended recitations for an entire week, and the Newton Theological Seminary for a number of days, in order that students might receive the spiritual uplift and learn the secret of successful evangel-

istic work. These students aided greatly in the service of song and participated as personal workers.

A notable meeting was held in the Bromfield Street church for ministers of the Gospel only. Here from four to five hundred clergymen rededicated themselves to God and definitely committed themselves to a distinct service of soul-winning. It was a never-to-be-forgotten hour for all who attended. The service was conducted by Dr. Chapman and Mr. Alexander, and Dr. Chapman's sympathetic, familiar, and thoroughly inspired appeal and charge to the ministers present was received as a message from God to His servants.

A conference of Christian workers conducted by Dr. Chapman was held in Park Street church the forenoons of the last week. The hour was spent in instruction in soul-winning. The people in attendance represented all the New England States. A new emphasis was laid upon witness-bearing and upon the necessity of individually leading people to Christ.

Months before the beginning of the revival a few of those upon whom the responsibility of conducting it rested were fully convinced that a mighty awakening was just at hand and that the revival would require an opportunity for one great central expression and demonstration of the prevalency of the power of God. They had accordingly engaged the Mechanics Building, the most spacious auditorium in Boston, for four days following the simultaneous meetings. At a considerable expense a platform had been

builded to accommodate a choir of fifteen hundred. The judgment of the committee was fully vindicated. Not only was this great auditorium thronged with from eight to ten thousand people at the successive services, but literally thousands of people were turned away disappointed during the meetings of those four days. Mr. Alexander revealed his great genius in almost immediately converting 2,000 people who had never sung together before, into an effective choir, conveying the Gospel message in song so powerfully as to make the song service almost a complete presentation of the Gospel before the evangelist began his discourse. Before this great multitude Dr. Chapman was at his best. His sermons were listened to with rapt attention and hundreds of people pressed forward in response to his invitation to accept Jesus Christ as their Savior. Of the Mechanics Hall meetings, one of the most conspicuous for its effectiveness was the last Sunday afternoon meeting. Probably not less than 8,000 men were present. It was simply wonderful in its unity and definiteness of interest. A mighty volume of song filled the building and then, in response to a quiet yet fervent appeal, hundreds of men poured down the aisles to the open space about the platform, and in response to the request of Dr. Chapman to give evidence to the sincerity of their decision to accept Christ they fell on their knees while he prayed that the regenerating grace of God might transform their lives, and that they might find acceptance at once with the God and Father of our Lord Jesus Christ.

At the concluding service Sunday evening, February 21, the streets were blockaded with people for two hours before the opening of the building. Probably not one-third of the great multitude waiting for admittance gained access to the building. The choir had been increased to nearly three thousand. The favorite songs: "He Will Hold Me Fast," "God Will Take Care of You," "Can the Lord Depend on You?" and many other selections sung by the choir alone acted as a spiritual stimulus to all. It seemed like a foretaste of the glory that shall be. The sermon by Dr. Chapman was definitely personal, presenting a final opportunity to accept Jesus who, in an unusual way, he said, was passing through this city. At the conclusion of the service fully 500 personal workers came to the front to give themselves up in special dedication and consecration to personal work for Christ during the remainder of their lives. The last hymn sung was "My Anchor Holds," and when the strains of the great song had finally died away the Boston revival, as such, had passed into history.

XI

THE SECRET OF ITS POWER

No unprejudiced person associated with this evangelistic movement will hesitate to pronounce it extraordinary. Comparisons are rarely fair. Conditions and circumstances change and we are never particularly advantaged by comparing a movement of this kind with some similar work which has preceded.

Each must be tested and measured on its own merits. One thing is sure, from whatever viewpoint it may be considered, in magnitude, in spiritual fervor, in religious sanity, in holy enthusiasm, in the number of conversions, in the developed zeal of the church, in the wide reach of its influence, the Boston revival of 1909 was nothing less than wonderful, and in many respects unparalleled.

The secret of its power is not far to seek. There were many contributing influences. Effective preparation, thorough organization, true consecration, large faith, paved the way for the coming of the evangelist. The evangelists and the Gospel singers were so evidently called of God to the work in which they were engaged that the confidence and co-operation of the people were immediately given. Nevertheless, all the human elements combined could never explain this revival. Its power was a Divine power. The presence and work of the Holy Spirit was so manifest as to leave no question that God Almighty was Himself directing, controlling, empowering to His own glory and the blessing of humanity. Too much could not be said in praise of the men who gave the message and the singers who prepared the way.

Jesus again exemplifies His own declaration concerning Himself: "I, if I be lifted up, will draw all men unto Me." The winning word from first to last was "The Story of Jesus." The Gospel message, as given by the evangelist, was singularly free from the

criticism of anything or anybody, but unremitting in the denunciation of sin of every name and nature. Upon one point there was invariable agreement, namely, "Ye must be born again." Jesus was presented as the hope of every soul.

The response was just what might have been expected, but was vastly beyond the faith of the average Christian. The three points persistently presented were: "Jesus the Savior of Man," the "Bible the Word of God," "Prayer indispensable to acquaintance with God." Upon three words the changes were continually rung, namely, repentance, confession, obedience.

XII

ASSURANCE OF PERMANENCY

What is the assurance that this religious awakening will be permanent? We answer, it is rooted in everlasting realities. It is permeated with the Eternal Spirit, it is inseparably linked to a Divine Personality. It is in-dwelt by a Divine life; it is extra-human. Its divineness is the guarantee of its continuance. New converts will at least average up to the present life of the church. God will do His part. It rests with the Christian church to determine how fully the interests of new converts will be conserved and how fully the newly generated power will be appropriated and applied, how largely the church herself will be permanently revitalized and thus equipped for her great tasks.

We believe this revival marks a new era in the religious life of New England. A hundred evangelistic fires have already been lighted from the Boston flame. They will continue to multiply. Hundreds of pastors will engage in pastoral evangelism, definitely directing their energies to secure immediate decision for Christ. The atmosphere of redemptive love created by this revival will prove a congenial one for spiritual birth and soul growth.

XIII

AN APPRECIATION

Nothing is more illusive than personality. You cannot define it. You cannot describe it. You cannot illustrate it. You can only be conscious of it. The Rev. D. J. Wilbur Chapman is endowed with rare personal qualities. His appearance is impressive. His facial expression is striking and telling. His manner is courteous, dignified, and commanding. He is sympathetic and his vibrant sympathies touch the hearts of his hearers. His voice is musical, appealing, persuasive, enjoyable. He shows marvelous tact in dealing with individuals and an almost phenomenal power of adaptation. Simplicity, directness, earnestness, assurance, and fervency characterize all Dr. Chapman's utterances. His preaching is thoroughly constructive. It is commanding, powerful. He wastes no time in attacking "isms," but graphically portrays sin and its consequences, and with

passionate devotion to divine ideals reveals the glory of the life in Christ. He holds his audiences spell-bound. He is always interesting. You never have a moment of anxiety for fear he may say something for which you would wish to apologize. There is such a wholesomeness about the man and his message that people are irresistibly bound to both. No evangelist ever so fully won the cultivated classes. He is one of God's noblemen. To know him is to trust and love him.

Mr. Charles M. Alexander, with his beaming countenance, which seems to reflect the very love of his Lord, wins the affection of the people he meets instantly. His ardent temperament, splendid enthusiasm, whole-souled devotion, unquestioned consecration, give him a tremendous power over the audiences before whom he stands as music director and Gospel singer. He is nothing less than a genius in his abilities as a director. He will give power and pathos to the most ordinary musical composition. He enlists the sympathy, interest, and co-operation of the largest audiences and secures almost miraculous results, in presenting the Gospel message in song. It would be impossible to conceive of two men more thoroughly supplemental to each other than Dr. Chapman and Mr. Alexander. Each one needs the other for the largest effectiveness in his work.

Mr. Harkness, who has for five years been with Mr. Alexander as his accompanist, has consecrated his unusual talents to Christ and is as unusual and

noteworthy as an accompanist as Mr. Alexander is in the capacity of director.

Mr. Naftzger captured all hearts by his simple, graceful manner, his wonderfully musical voice, as he sang the "Sparrow Song," "Memories of Mother," and many other selections. As the special soloist for Dr. Chapman and Mr. Alexander, Mr. Naftzger greatly strengthens the services.

Mrs. Goodson, Dr. Chapman's daughter, again and again lifted the great audiences to the very highest point of spiritual exaltation by her singing. Her sweetness of tone and distinctness of enunciation, and the deep spiritual purpose manifest in all she did, combined to make her a great favorite. Her consecrated talent was used of God to bring many to a knowledge of Jesus Christ.

XIV

SUCCESS

Measured from any standpoint the revival has been a phenomenal success. Any one who would testify otherwise would reveal either ignorance or perversity. It has been successfully financed. For the first time in the history of evangelical movements in Boston, no appeal was made to wealthy individuals. The churches financed the campaign. The preliminary fund secured as a result of apportionment, together with the contributions at the evangelistic meetings, met all obligations and left a balance of about eight

thousand dollars which was appropriated to evangelistic summer tent work and hospital visitation. It was estimated at the outset that the actual expenses of the campaign, independent of the free-will offerings to the evangelists, would be about \$16,000. Notwithstanding the fact that the work was greatly extended, the total cost, including Mechanics Building, was approximately \$20,000.

Considered in bulk, this looks like a considerable sum of money, but when measured relatively the amount is absolutely insignificant. The number of church members of all the evangelical denominations represented in the area covered by this evangelistic movement is approximately 120,000. This would make the actual expense of this great simultaneous campaign about 16 cents per member.

In any city where the pastors are dead in earnest for a revival, the matter of expense need not stand in the way one minute. Without strain or pressure, if the congregations of evangelical churches in any city in America are given a fair opportunity in a sensible business-like way, two-thirds of the money for a three weeks' evangelistic campaign can be raised at a single Sunday morning service in advance. Furthermore, it is to be remembered that a considerable portion of the money so given is contributed by people awakened during the revival, and who otherwise would be giving nothing to the cause of Christianity. The very poorest church in the community is not impoverished, but enriched by bearing its part

of the expense of such a movement. Churches in debt or in process of building cannot make a wiser investment than by contributing to the expense of a simultaneous evangelistic campaign.

If we consider success from the standpoint of converts, then our success was magnificent. Hundreds and hundreds of men and women are entering into the membership of our churches. One church has reported over 200 candidates for membership; one received 114 members the first communion service after the meetings. In practically all the co-operating churches from 25 to 100 persons have already been received into membership. And what shall we say of the thousands whose spiritual zeal has been renewed, and of other thousands who will surely commit themselves to Christ and the church as a result of those days of awakening.

The church of Christ must address herself more definitely to her soul-saving work. The changing years do not change the need of salvation by faith in Jesus Christ. Nothing will permanently hold the church to the fulfilment of her sublime duties and the realization of Christ's ideal for her but the preaching of Jesus Christ and Him crucified.

There is a place for the consecrated evangelist. The need of revivals is as great to-day as it ever was, and the reasons for their encouragement are not less urgent than in any period of the past. Instead of being outgrown, true revivals of religion will be more in evidence than ever. During the decade just

before us the world will witness revival movements more colossal than any since the day of Pentecost.

RESOLUTIONS

Resolutions adopted by the co-operating pastors and committees connected with the Simultaneous Evangelistic Campaign of Boston, Monday, February 22, 1909:

The Chapman-Alexander Evangelistic Campaign having concluded, we who have co-operated in the movement desire to place on record our sincere convictions regarding its results.

We rejoice and thank God for the manifest presence and power of the Divine Spirit guiding and ruling in all of our preparations and deliberations, and especially for His evident direction of the messages from the lips of the evangelists, and the convicting and converting grace so marvelously exhibited.

Boston has been thoroughly awakened. Thousands have been brought to God. The whole Christian church has been reinvigorated. What has been wrought in the hearts and homes cannot be tabulated or registered and will never be known until the Books of Heaven are opened.

We desire to gratefully acknowledge the consistent, earnest, faithful work of all of the evangelists who have labored among us.

To Dr. J. Wilbur Chapman and Mr. Charles M. Alexander, who have led the movement, we extend

our heartiest "God bless you." We assure them of our heartfelt and unqualified approval of the noble, Christ-like way in which they have conducted this series of meetings. Both the manner and the matter of the message has won all hearts. Christian courtesy, gracious dignity, and whole-souled earnestness have marked all they have done in our city.

We now assure Dr. Chapman and Mr. Alexander of our abiding interest in the "Around the World Evangelistic Tour," which they are about to undertake. We will follow them in our prayers and our sympathy. We commend them with our unreserved endorsement of their purposes, plans, and message to the Christian people of the world.

To Mr. E. G. Chapman we desire to convey our recognition and appreciation of his exceptional business ability and the efficient manner in which he has managed the business affairs of this great Simultaneous Campaign. To his patient and unwearying labors we are indebted for the quiet, harmonious, and effective working of the machinery indispensable to the success of this great enterprise.

To Mr. John H. Converse, of Philadelphia, and to the Evangelistic Committee of the Presbyterian Church of the United States, we send our greetings and congratulations, together with our appreciation for what they have done to make possible the great blessings we have experienced by exceptional gifts to evangelistic work.

We thus set our seal of approbation, commendation,

and appreciation of Dr. Chapman and Mr. Alexander and rejoice in their zeal and wisdom in God's work.

We furthermore set our seal of endorsement heartily and enthusiastically on the Simultaneous Campaign method of evangelizing our cities.

May God in His grace and mercy continue with these His servants, wherever they go, and may He richly bless us in our efforts to continue the work here begun.

THE HISTORY OF THE

REIGN OF
HIS MAJESTY KING GEORGE THE SECOND
IN THE YEAR 1727
BY
SAMUEL JOHNSON
OF ST. JOHN'S COLLEGE, OXFORD

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PART II
SERMON AND SONG
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SERMON BY REV. J. WILBUR CHAPMAN, D.D.

“And whosoever shall compel thee to go a mile, go with him twain.” — MATTHEW v. 41.

THE Sermon on the Mount is incomparably great, if, indeed, you can speak of any message of Jesus in terms of comparison. There never has been anything like it since it was spoken, and I am sure that we are quite safe in saying that there never was anything like it before its utterance. It is great in its preacher. He came to speak to the world the greatest truths of God, and yet they were couched in such familiar language and brightened up with such perfect illustrations that the dullest in His company understood His message. Little children heard him gladly and the wayfaring man, though a fool, had no occasion to err concerning the truth.

We know something of the effect of His words upon the people from the statement made in the 7th chapter of Matthew and the 28th and 29th verses: “And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes.”

PRACTICAL

It was great in its practical teaching. All of it may be lived. I am quite familiar with that interpretation of this sermon which makes it the code of the coming Kingdom of our Lord, and am also familiar with the statement that when the Kingdom is ushered in in all its power and fulness that the truths here presented will control all those who are the subjects of the Kingdom and of the King; but at the same time I am persuaded that it would be possible for us, with the help of Christ, to live, day by day, the great principles which He here lays down, and I am also persuaded that living these principles our lives would be keyed to the music of Heaven and all with whom we came in contact would be impressed with the power of our Christian profession and with the beauty of His character who has become the inspiration of our lives.

POWERFUL

It is great also in its power to live. The sermons of men grow old. Not so this Sermon on the Mount. I felt quite inclined recently to commit to memory the sermon preached years ago by Edwards entitled, "Sinners in the Hands of an Angry God." It seemed to me that the truth which he then presented was to-day a neglected truth, and that we needed to be warned concerning the sinfulness of sin, and I am still of this opinion, but when I began to try to commit to memory the message of this mighty preacher,

I was soon convinced that the sermon in itself, while its truth was still great, was in its expression and vocabulary not for this generation. Again I say, the sermons of men grow old and pass out of date; not so the sermons of Jesus. It seems as if it had been preached but yesterday, and one can quite imagine, as he sits studying it, that he is himself upon the mountain-side at the feet of the great teacher, and is listening to Him speak the Beatitudes, which, as Joseph Parker says, are like little wicket gates into the kingdom, and so arranged that if you pass through one, somehow you have gone through them all. This sermon throbs with life as no other sermon the world has ever heard, but there are some special reasons why I should say it was a great sermon.

We wait for conventional places in which we may preach; some of us must have a church before we can do our best, and stand behind a pulpit, in order that our message may be well delivered. Jesus was not such a preacher. Wherever there was a sky there was a roof; wherever there was an individual in need there was an audience. Wherever human hearts called for help He was always near, and the wonderful thing about Him is that He always spoke the right word at the right time, and men went on their way rejoicing.

After His spoken words were ended it should not be forgotten that the Sermon on the Mount was followed by words of mercy. In the 8th chapter of Matthew and the first three verses we read: "And when He was come down from the mountain, great multi-

tudes followed Him. And behold, there came a leper and worshiped Him, saying, Lord, if Thou wilt, thou canst make me clean. And Jesus put forth His hand and touched him, saying, I will; be thou clean, and immediately his leprosy was cleansed."

You will doubtless remember that in the Old Testament times the garments of glory and beauty worn by the High Priest had a peculiar adornment on the hem of the robe; there was a golden bell and a pomegranate, then a golden bell and a pomegranate, until golden bell and pomegranate met and the adornment was completed; and as the High Priest moved to and fro the golden bells chimed their sweetest music and the people understood that their reconciliation with God was being made complete. It should be noticed, however, that in this adornment there was as much fruit as sound, and this beautifully illustrates the ministry of Jesus. He was a mighty preacher, but He descends from the mountain-side and turns away from those who have listened to Him that He may heal a leper. No wonder people heard him gladly. They were weary of the Scribes, they were tired of the formality of the teachers of the day, they had been fed long enough upon the husks, and they were quick to detect in His message the word of life. What Jesus said may be set in every language that has been spoken. Not so the words of other men. It is said that there are tongues into which you cannot drive Milton and that there are languages to which Shakespeare is a stranger, but the words of Jesus go

everywhere and fit themselves into all languages with perfect ease. If the Beatitudes are the little wicket gates into the Kingdom, then which is yours? Joseph Parker has said: "Mine is hunger, for I find myself," he said, "hungering day after day for righteousness." To my mind, however, the Beatitudes are like rounds in a golden ladder reaching upward. The first is poverty of spirit, and this is as it should be, for one never takes a step up until first of all he takes a step down. He must come to the end of himself before he appreciates God. The last round of the ladder is persecution, and this is as it should be. There is not much persecution at the bottom of the ladder. It is only as we rise higher and higher in Christ that we are apt to meet with opposition. Jesus told His disciples this: "Marvel not if the world hate you; it hated Me before it hated you." It should not be forgotten that they who are to enjoy the blessing of the Beatitudes are not the mighty nor the rich nor the noble; they may if they will, yet they are not specified, but the enjoyments and privileges are for the poor in spirit, they that mourn, they that hunger and thirst, they that are merciful and the peacemakers, so there is a chance for us all.

INFLUENCE

This sermon is great in its influence. It touches every part of our lives. Have you noticed that its admonitions are given regarding those who have active influence? The salt and the lights are used as

figures, and for those who have a passive influence the city set upon a hill is an illustration. The sacredness of the Word of God is presented. "Who-soever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven, but whosoever shall do and teach them the same shall be called great in the Kingdom of Heaven."—*Matthew* v. 19.

Sin is set before us not only as an open violation of the law, but anger without cause is murder and the look of lust is adultery.

There are suggestions here as to giving: "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in Heaven." — *Matthew* vi. 1.

There are hints as to praying. "But when ye pray use not vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him." — *Matthew* vi. 7-8.

There are warnings as to criticisms. God pity the Christian who is harsh and severe. "Judge not that ye be not judged." — *Matthew* vii. 1.

THE HEART OF THE SERMON

It is all superb, but I like best of all those words which are found in the 5th chapter of *Matthew* and the 38th to the 42d verses, inclusive: "Ye have heard that it hath been said, An eye for an eye, and a tooth

for a tooth. But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man shall sue thee at law and take away thy coat, let him have the cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee and from him that would borrow of thee turn not thou away." I believe that this truth may be practiced literally. It is said that George Muller lived according to the principles of the Sermon on the Mount. We may set it before us as an ideal and with the help of God we may surely attain unto it, but of course this presupposes the new birth. I would not by any means suggest that if one simply lived a kindly, generous, loving life, modeled as closely as possible after the Sermon on the Mount, that he is of necessity acceptable to God. As a matter of fact we cannot live this truth except we be born again.

Riding through the woods of northern Wisconsin some time ago a friend of mine asked me to estimate the height of a great tree. I failed in my estimation miserably, and then he informed me that it was 125 feet high and at the same time said that the woods had been culled, that is the salable and marketable trees had been taken away, and I said: "What is the matter with this one?" He said to me: "Let your eyes run up to the top and you will see a dead limb. Wherever that is to be seen it is a clear indication that the tree is decayed at the heart."

So if you are constantly doing unkind things, giv-

ing away at the same point to petty sins or to greater transgressions, it is one of the clearest indications that your heart is not right in the sight of God; on the other hand, if you are constantly doing generous things, day by day growing in grace, it may be an indication that you have already accepted Jesus Christ as your Savior and your life. However, let me say again, that in order that we may live lives pleasing to Him we must be born again.

THE SECOND MILE

The text is a striking passage of Scripture and is full of meaning. The proper interpretation of it and the practical living of it would revolutionize every Christian life.

It is said that in the olden days it was the custom, if one was traveling through a strange country, and did not know his way, if he should meet along the way one who may have been going in the opposite direction, and knew the country, it was possible for the stranger to stop the one he met on his journey and compel him to become his courier. The law made it obligatory for the man who knew the way to lay down his burden, to turn aside from his own journey, however imperative it may have been, and go with the stranger just one mile. At the end of that one mile he could stop and could not be compelled to go one foot farther. Jesus must have had this in mind and so among other things said to His disciples: "Whosoever shall compel thee to go a mile go with

him the second mile." The first mile was law, the second grace; the first mile you are compelled to go, the second mile you choose of your own accord to travel, and it is this second-mile Christianity which the world needs to-day, and second-mile living which would compel weary pilgrims to turn their faces Christward, who is Himself always the inspiration and example of the second mile.

OVERFLOWING LIVES

The fact that you are a Christian may not of necessity prove that you have power. It is only when your life overflows that power is in your possession. The valley of the Nile is a fruitful valley, not because the Nile flows through it, but because the Nile overflows in it. The world is sighing for this spirit of the second mile, which is the spirit of love, and this Jesus was constantly presenting to His disciples.

One of my friends, Mr. E. O. Excell, has recently written the following poem and set it to music. To my mind, it must awaken a responsive chord in many a heart:

“Do you know the world is dying
 For a little bit of love?
 Everywhere we hear their sighing
 For a little bit of love.
 For the love that rights a wrong
 Fills the heart with hope and song,
 They have waited, oh so long,
 For a little bit of love.

“From the poor of every city,
 For a little bit of love,
 Hands are reaching out in pity,

For a little bit of love.
 Some have burdens hard to bear,
 Some have sorrows we should share,
 Shall they falter and despair
 For a little bit of love?

“Down before their idols falling,
 For a little bit of love,
 Many souls in vain are calling
 For a little bit of love.
 If they die in sin and shame,
 Some one surely is to blame
 For not going in His name
 With a little bit of love.

“While the souls of men are dying
 For a little bit of love,
 While the children, too, are crying
 For a little bit of love,
 Stand no longer idly by,
 You can help them if you try;
 Go then, saying, Here am I
 With a little bit of love.”

The second mile is the spirit of Jesus. In Ephesians, the 3d chapter and the 20th verse, we read: “Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.” I know of no better illustration of His spirit. He is able to do, that is the law of His nature and is like the first mile, but He is able to do abundantly, yea more. He is able to do exceedingly abundantly, beyond this He is able to do exceedingly abundantly above all that we ask, and then as if to exhaust language we read: “He is able to do exceedingly abundantly above all that we ask or even think.”

It is the practice of Jesus. He fed the multitudes.

This was the law of His nature. He is always helping those who are in distress and relieving those who are in embarrassment, but the second-mile spirit is seen in the fact that He commanded them to sit down, for He would have them comfortable.

One of my dear friends, now in glory, who used always to see the fine things in the Bible which a woman's faith permits her to behold and which sometimes a man's shortness of vision hides from him, said to me one day: "Have you ever noticed that He commanded them to sit down in ranks of fifty?" and she said: "It is as if Jesus had looked over the multitude and said: 'Fifty of you must know each other, sit down together and eat,'" and whether this be the correct interpretation of this passage or not, it is the correct interpretation of His nature.

He saved Zaccheus. It is His nature to save. He came into the world to seek and save, and to have saved one man would have been, in our judgment, quite enough, but Jesus commands Zaccheus to descend from the sycamore tree, goes with him to his own house and gives the second-mile treatment when He says: "This day is salvation come to your household." He walks with the men to Emmaus and opens up unto them the Scriptures, explaining the things concerning Himself. This was like the first mile and the law of His nature, but He will not leave them without the second mile; He sits down to eat with them and blesses them. Whoever came to Jesus for just one blessing and departed with one?

Not one of us. It has been true from the very first that when we sought Him we received more than we could ask and even think. We came for pardon and found peace, with peace came justification, with justification came adoption, and with adoption all the blessings of the children of God. Jesus' treatment of us is always in the spirit of the second mile.

“ You ask me how I gave my heart to Christ?
 I do not know;
 For all the work was His, not mine to show.
 He came below,
 And in His love divine He suffered, died,
 And shed from out His sacred, wounded side,
 By blood and water sealed, baptismal grace,
 In which — by faith — He bade me see His face.
 I do not know; 'tis He alone can tell you how;
 I only know He loved me first, I love Him now.”

This is love and this is like the second mile; because of it my own heart is on fire, and I can but believe that the world is waiting for the experience of second-mile living. This spirit of which I am speaking and this love I am upholding would solve every problem of the present day. People in all conditions of society recognize the importance of law and the necessity for its enforcement. It is the second mile they long for. Difficulties between capital and labor would soon be settled on this basis.

PRACTICAL LIVING

Lord Shaftsbury wanted to help the poor of London. His spirit was right, but his fine raiment and evident marks of refinement were as a barrier between

him and the lost. Then he became a costermonger and came nearer to them. One day a man applied for membership in a London church and gave the story of his conversion. "I was standing," he said, "under the shadow of St. Paul's at midnight, a broken-hearted man. I had fallen again and again, when the Earl put his hand upon my shoulder and said: 'Don't be discouraged, Jack, you will be a man yet,' 'and, sir,' said he, 'that nerved me with a new hope and led me to Christ.'"

Count Leo Tolstoi stood one day upon the corner of a street in a Russian city when a beggar approached him and asked him for aid. The great Russian said: "My brother, I would willingly give it, but I have nothing." The beggar went on his way rejoicing. When one of his friends said: "You received nothing from him, why rejoice?" "But," he said, "he called me brother." That is the second mile, and for it the world waits.

Problems in our home may easily be settled on this basis. Children recognize the necessity for discipline. They have no regard for the home without it, but their little hearts long for the second mile.

One of my friends tells of two mothers, equally busy each with a little girl. One morning the child of one of them came into her presence when she was very much occupied and said: "Please, mother, give me a needle and thread, a piece of cloth, and your scissors and your thimble." Impatiently the mother said: "For what?" and she answered: "To make

my doll a dress," and the mother sharply replied: "I have no time, run away; you ought not to bother me. I will not give you these things," and the child goes out with the seed of bitterness in her heart, which, alas, develops only too rapidly, and when she grows to womanhood people look at her and say: "She is exactly like her mother, just as impatient, just as fault-finding."

The other child comes into the presence of an equally occupied mother, asks for a needle and thread, cloth, scissors, and thimble, and the mother finds it a delight to turn from her work to lay these things in the hands of her child, and when she has done so she has the opportunity to say to her little girl: "If I could only say a word this morning that would turn your attention towards Christ, who is the secret of the joy of my life, I would be so happy," and the child goes out with a song and says: "If ever there was an angel it is my mother," and she grows up and people say: "She is exactly like her mother, the same sweet, gentle disposition." This is the spirit of the second mile. The practice of it would revolutionize every home.

It is what the church needs to-day. Men are brought to Christ not so much by sermons, certainly not by songs, but by the spirit of love in the preacher and his people and by the evident presence of Christ in the lives of those with whom he may casually worship. Going the first mile counts for almost nothing, going the second will invariably win out.

The practice of it is the secret of power in the Sunday-school teaching and work.

A New York Sunday-school superintendent urged his teachers to bring new scholars with them the next Sunday, and as he walked down Sixth Avenue attempted himself to win a street boy. "Will you go to Sunday-school?" he said, and in the vernacular of the street, the boy said, "Nope." The superintendent said: "We have picture papers for every boy," and he would not come. "We have music, we have everything to make you have a good time," and the boy steadily refused. Disappointed, the superintendent turned away, and when he had gone a short distance he heard the patter of little feet behind him and turning back he saw the boy. He said, with an earnest, eager look: "Mister, are you there?" and the superintendent said: "Yes, I am there." "Well," he said, "next Sunday I'll be there." And he was. Sunday-school papers, music, and other attractions of school were simply the first mile, the spirit of the superintendent was the second mile, and was an influence the boy could not shake off.

Some time ago there appeared in a magazine the statement that Christianity was a failure. In the next issue it was said: "This is not true, for it has never been tried." I wonder if this could be said of any of us. I am persuaded that all we need to do to win the lost is to live in such a way as to reveal the spirit of Jesus. Of course, this presupposes a union with Him by faith, and to live in the spirit of Jesus

is only another way to say that we must live in the spirit of the second mile.

Some little time ago there came to me in my mail a card which was headed, "Victory." It is so saturated with the spirit of the "Second Mile," and has been so helpful to so many people, that it is given here in full. Some of my friends have said that these "Victory Cards" have been put up in prominent places in their homes and have always been most helpful in their influence.

"VICTORY."

— 2 Cor. xi. 14.

When you are forgotten, or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight

That is **Victory.**

John xiii. 26-30; 2 Tim. iv. 16-18.

When your good is evil spoken of, when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed, and you take it all in patient and loving silence

That is **Victory.**

John viii. 48-50; 2 Tim. iv. 16-18; I Peter ii. 20-21.

When you can bear with any discord, any irregularity and unpunctuality, any annoyance — and are content with any food, any raiment, any climate, any society, any solitude, any interruption

That is **Victory.**

Phil. iv. 11-13; Heb. xi. 3-11; Acts xxvii. 21-25; 2 Cor. iv. 8-10.

When you never care to refer to yourself in conversation or to record your own good works, or to itch after commendation, when you can truly "love to be unknown"

That is **Victory.**

Gal. ii. 20; vi. 14.

What if we could live as this card indicates! He would have a heart of stone who would turn away from the Savior, who could be such an inspiration.

I am confident that should we live as is here suggested, every one would become a soul-winner, the churches would be enlarged in their membership, and the whole world made better.

When I had spoken along this line at a gathering of Christian students in the East, the Rev. James M. Gray, D.D., slipped into my hand a little card, on which he had written the following:

“If one bid thee go a mile,
Go with him the second mile,
Let not duty set thy pace,
Christian love keeps step with grace.

“It is thus with Jesus' love,
Love all other loves above,
Jesus fills our cup and more,
Fills it till it runneth o'er.

“Love like this in you and me
Setting us at liberty,
Freeing us from self and sin,
Lost and dying souls would win.

“Ah, my brother, will it pay?
At Christ's judgment seat some day
It will have been worth our while
To have gone the second mile.”

He Will Hold Me Fast.

"Thy right hand shall hold me."—PSALM cxxxix, 10.

ADA R. HABERSHON.

ROBERT HARKNESS.

1. When I fear my faith will fail, Christ will hold me fast;
 2. I could nev-er keep my hold, He must hold me fast;
 3. I am pre-cious in His sight, He will hold me fast;
 4. He'll not let my soul be lost, Christ will hold me fast;

rall.

When the tempt-er would pre-vail, He can hold me fast.....
 For my love is oft-en cold, He must hold me fast.....
 Those He saves are His de-light, He will hold me fast.....
 Bought by Him at such a cost, He will hold me fast.....

REFRAIN. *a tempo.*

He will hold me fast, He will hold me fast;
 hold me fast, hold me fast;

rall.

For my Sav iour loves me so, He will hold me fast.



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Alexander Revival Hymn

Don't Stop Praying.

R. R. W

EDNA R. WORRELL

1. Don't stop praying! the Lord is nigh; Don't stop praying! he'll hear your cry ;
 2. Don't stop praying for ev - ry need, Don't stop praying! the Lord will heed;
 3. Don't stop praying when led to sin; Don't stop praying that good may win;
 4. Don't stop praying when bow'd with grief; Don't stop praying! you'll get re - lief ;
 5. Don't stop praying but have more trust; Don't stop praying! for pray we must;

God has promised, and he is true; Don't stop praying! he'll answer you.
 No pe - ti - tion to him is small; Don't stop praying! he'll give you all.
 Christ was tempted and understands; Don't stop praying! he'll hold your hands.
 Troubles nev - er es - cape God's sight; Don't stop praying! he'll make it right,
 Faith will ban - ish a moun - tain of care; Don't stop praying! God answers prayer.

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I was standing at a bank counter in Liverpool, England, waiting for a clerk to come, I picked up a pen and began to print on a blotter in large letters, two words, which had gripped me like a vice : "PRAY THROUGH." I kept talking to a friend and printing until I had the big blotter filled from top to bottom with a column. I transacted my business and went away. The next day my friend came to see me, and said he had a striking story to tell me. A business man came into the bank soon after we had gone. He had grown discouraged with business troubles. He started to transact some business with the same clerk over that blotter, when his eye caught the long column of "PRAY THROUGH." He asked who wrote those words, and when he was told, exclaimed, "That is the very message I needed. I will pray through. I have tried to worry through in my own strength, and have merely mentioned my troubles to God, now I am going to pray the situation through until I get light."—CHARLES M. ALEXANDER.

He Lifted Me.

CHARLOTTE G. HOMER.

CHAS. H. GABRIEL.

1. In lov-ing-kind-ness Je-sus came My soul in mer-cy to re-claim,
 2. He call'd me long be-fore I heard, Be-fore my sin-ful heart was stirr'd,
 3. His brow was pierced with many a thorn, His hands by cru-el nails were torn,
 4. Now on a high-er plane I dwell, And with my soul I know 'tis well;

And from the depths of sin and shame Thro' grace He lift-ed me.
 But when I took Him at His word, For-giv'n He lift-ed me.
 When from my guilt and grief, for-lorn, In love He lift-ed me.
 Yet how or why, I can-not tell, He should have lift-ed me. He lift-ed me.

CHORUS.

From sink-ing sand He lift-ed me, With ten-der hand He lift-ed me,

From shades of night to plains of light, O praise His name, He lift-ed me!

PART III

A NEWSPAPER MAN'S
STORY

THE
GREAT
MAGAZINE

PART III
A NEWSPAPER MAN'S STORY
JUST A WORD IN ADVANCE

To write the story of the Chapman-Alexander Simultaneous Evangelistic meetings in Boston is a task about as hopeless as the writing of the history of the hymns of the church, to which Commander Evangeline C. Booth referred in her address on the afternoon of the Day of Rejoicing. All that this narrative aims to do is to sketch a picture of some of the scenes which came under the eye, day after day, of one of the men who helped to "cover" the meetings for one of the Boston dailies.

THE FIRST DAY

It is Wednesday, January 27, 1909, at high noon. The great Auditorium of Tremont Temple has been filled with expectant men and women for an hour, although the revival service has been scheduled for 12:10. The floor, the enlarged pulpit platform and the organ loft, the two galleries, the one at the top and rear stretching back and up, tier upon tier, to the dome, are all packed with people. Not a vacant seat anywhere except upon the platform where chairs have been reserved for the leaders of the company of sixty

evangelists and singers who are in Boston for a great campaign in the interest of "The King's Business."

The Rev. Dr. A. Z. Conrad, chairman of the committee which has constructed the machine-like organization for the conduct of the "Simultaneous Evangelistic Meetings," sees that the heart-strings of the audience are stretched taut, needing only the touch of a master hand to throb into melody, and he rises, fifteen minutes in advance of the hour announced, and introduces Charles M. Alexander, "of Tennessee, the United States, Great Britain, and the rest of the world," and Robert Harkness, "pianist and composer from Australia," and as the two men come forward the congregation bursts into applause.

The chorus leader at once proceeds to business. The 3,000 men and women in the Temple study him a moment and then smile their approbation. They see a man with an alert air, a face, bright and frequently creased with laughter, and a sturdy figure that is never still while directing the singers, who are massed about him on the platform and in the ends of the first gallery, just above and on either side of the organ.

"Sing 138," he says, and the audience applaud.

"That's the cold heart of the Boston people. I never had so much handshaking as I have had in Boston, and I have just come from Richmond. And I never was introduced as big as this in my life." (Laughter.)

"Now then," swinging his arm around in a circle, "have you all got books? Everybody is supposed to

have a book." He speaks with a Southern accent and his words are like music.

"Up there in the gallery, in the top gallery, have you got books up there? No? Well, why haven't you? Just keep on stirring things up until you get books.

"Now, all sing 138. 'My Faith Looks up to Thee.'"

Up go his long arms, straight out in front of him then up with a wide sweep, leading the singers. He uses his whole body, swaying to and fro, raising himself on his toes, and then dropping down with a graceful motion in perfect rhythm with the rich and simple melody.

"Softly, softly," he says, and the voices sound as if afar off; and then: "Now, sing," and the volume of sound swells and rolls away, like waves upon the seashore.

"Now No. 2. Have you people in the upper gallery got books yet? Mr. Usher, see that they get books, because I want everybody in Boston to learn No. 2, and all their friends all over the world.

"Listen to Mr. Harkness as he plays the chorus. Now, everybody must sing, reporters and everybody. Get all Boston to singing Gospel songs and you have got a good long way on the road to doing something for them for eternity.

"Once more, Mr. Harkness, play the chorus. Now, let me sing it over first." And then, with a voice clear and rich, he sings the first verse of "He Will Hold Me Fast."

"Now," he says, "don't stop till you get on the

'hold,' and then hold for all you are worth. Let me sing it again," and he shows them how to hold their voices when they reach the word "hold" in the song "He Will H-o-l-d Me Fast."

"Now we will sing it together," says Mr. Alexander.

"That's a little better. Now, everybody down here on the floor, I want you to sing." The people on the floor sing while the galleries remain silent.

So the song service proceeds for a half-hour. Everybody is in good humor. Many of the audience are in prayer. Dr. Conrad makes a few announcements. Ernest Naftzger sings "The Sparrow Song," and when, in the silence that follows the song, the Rev. Dr. J. Wilbur Chapman arises, without any introduction, and takes charge of the service, the people are quite ready to respond to his appeal.

They scan him closely. Pastors and prominent laymen from all parts of Greater Boston study the personality and weigh the words of the evangelist. "Will he win Boston? Is he a real prophet? Can he combine the wisdom of the pastor with the fervor of the revivalist? Have we made any mistake in bringing him here?" These are the questions that have been in the minds and sometimes upon the lips of many of his hearers in this first great service.

They see a face expressive of purpose and power, rectangular rather than oval, eyes wide open and looking squarely through glasses which do not dim their keenness, a jaw that suggests grim tenacity, and lips that shut in a straight line like a steel clamp,

a face with some furrows and framed in black hair, and conveying the impression chiefly of thoughtfulness, earnestness, and resolution.

When he begins speaking he opens a little pocket Bible, which is his constant companion, and he fingers it as he proceeds. His voice is resonant and penetrating without being loud or raucous.

He holds himself well. It is many minutes before he uses a gesture, and only at the end of his address does he let his voice loose. Then it rings through the church like a trumpet and the gestures are vigorous and sweeping. But he uses the open hand always, never the closed fist. When he ends his voice is quiet, but tense with the emotion of his appeal.

The people listen with almost painful stillness. When he relates incidents of Gospel work, women's eyes fill and many men set their jaws to hold back the tears.

Several of the fundamentals of his message are emphasized in his first address. When the congregation pour out of the building they had heard such sentences as these: "I hope to say in these noon meetings the things that will help men to live. I have no other ambition. My only hope is that some man shall go out of the meeting saying, 'I shall be a better man from this day.' . . . There are two kinds of sins, those of omission and those of commission. There are the sins committed in ignorance and the sins of presumption which are mentioned in the first Psalm. . . . There is a sure way to overcome sin. The

light comes in and the darkness goes out. Where God's Word holds sway there sin cannot abide. . . . I know that though a man's sins be as scarlet, God can make them white as snow."

The impression is profound. "This man will please Boston," is the universal verdict. He does not denounce the churches, while he sees their failures. He does not scathe the ministers, but gives them their place as leaders in the campaign for souls. There is a great vein of tenderness in the man. Clearly, he knows what it is to suffer. His fund of illustration is inexhaustible. As an evangelist he has heard the woes and the burdens, the conflicts and the victories, of a multitude of souls, and these experiences he cites without the betrayal of confidence by any disclosure of identity. He has studied the biographies of the great soul-winners of the church. His English is terse, simple, forceful. People who had feared to bring an evangelist to Boston are rejoicing that Dr. Chapman has come.

At 4 o'clock there are 1,300 people in Park Street church for the first of the "Quiet Hours." An impromptu overflow service has to be provided in the lecture room. Intently the congregation listens to Dr. Chapman's statement of his views upon revivals. Some think of this as his defense of his mission in a city where it had been said there was a measure of objection to his coming. With dignity and fervor, he speaks to a people that sit in utter stillness, under the spell of his words, and at the end there is scarcely

one who does not endorse his position. It is a skillful bit of strategy, thus to define his views. Tears flow freely when he makes his closing appeal for consecration to the work and submission to the will of the Lord.

No address of all that he gave in the city was more effective than this one upon the nature and the desirability of revivals.

“Revivals are not more abnormal than is a Christian church that is cold and indifferent and unlike Jesus Christ.

“There is no harm in excitement in a church. I am not afraid of excitement. The best thing that could come to some churches would be a wave of excitement. You see men go crazy over politics and stark mad over the stock exchange and no one refers to them as harmfully excited.

“But we are told that a revival is followed by a reaction. That is not quite true, but if the receding wave swept many back, still some would have been lifted to a higher plane of living. A reaction is not necessary, but if it should come, still the revival would be worth while.

“Do you know how it was that Dr. Grenfell, whom all the world admires, was converted? He told me the story a little while ago in Burlington, Vt. He went to a meeting in London, where Moody was to speak. But he went to see Charley Studd, the great cricket player. Some one offered a prayer that he thought was interminable, and just as he had made

up his mind to leave and let Studd go unseen, Mr. Moody rushed to the front and said: 'We will sing No. 12 while the brother is concluding his prayer.'

"That interested Grenfell, and he stayed to hear Moody. That night he made his start in Christian service, and a little while after he was at work among the deep-sea fishermen.

"You say that times have changed, that such preaching is no longer needed. Just there I put in an objection. Times have not changed. Human hearts have not changed; we have not changed; what we need is the spirit of the other days."

THREE WEEKS IN TREMONT TEMPLE

After that first day Tremont Temple was filled over and over again with audiences that rarely numbered less than 3,500 each, and the evangelists conducted meetings therein twice daily, except upon the one day of the week reserved for rest, for a period of twenty-one days. In that stretch of three weeks there were three meetings upon each of two days, but from the total there must be a deduction made for the first Thursday evening, that of January 28, when, as on the evening preceding, Dr. Chapman and Mr. Alexander, with their solo singer and pianist, were in Lynn.

Day after day the throngs came hours in advance of the appointed time in the hope that they might get into the Temple. Every day there were thousands who lingered outside, with the big placards

stating that the seats and the standing room were all taken, staring them in the face. On Sunday nights there were two and three overflow meetings provided, and these overflowed into the streets. At times Tremont Street was almost blocked and it was with difficulty that the police kept clear a narrow passage for traffic.

Jaded, indeed, must have been even the professional curiosity seeker that was not fascinated with the scene within. Here is a man, evidently a pastor from out of town, peering through his glasses at some scraps of paper held against a hymn book, and desperately struggling to jot down some notes of the sermon. Here, in a front seat, is a woman in black, with her veil turned back from a face which bears the trace of sorrow. There are tears in the depths of the big brown eyes, which gaze unwaveringly at the speaker. Near her is a sturdy boy in knickerbockers, whose limbs give promise of athletic prowess. His hands are clasped over his knees and he is hanging on one of the stories with which the preacher is pointing his appeal.

Over there in an aisle seat is a woman, elaborately dressed, with a refined, patrician face, which is screened a bit by a veil draped over a big picture hat. Diamonds sparkle at her throat, and the veil is clasped with gemmed pins. At the close of the service this woman is one of the first to yield to the evangelist's appeal. On the other side of the room, just at the elbow of one of the reporters, is a frail little woman, whose hands are seamed with toil.

She wears just a plain gold band on the marriage finger. Her shoes are mudded and her dress soiled. A child's knitted cape lies across her lap and in the next chair is a little girl asleep.

Away back under the gallery stands a young woman in a modish suit and expensive furs. She wears a great bunch of violets. For almost two hours she stands, the latter half of the time leaning against the wall. Stretching over the gallery grill, forty feet above her, is a man in a big, brown overcoat, with a rugged face, whose hungry eyes seem to devour the speaker as he tells the story of a wanderer's return.

Men fill the Temple at the noon meetings; in the evening women predominate. But always there are more men than women who sign the decision cards. Here is a section of the first gallery, as it looked on the evening of February 8, to the reporters who were squeezed three at a table, at the base of the platform, where they were right at the feet of the speaker: In the aisle seat of that section is a firm-faced young man of about 25; next him is a man of perhaps 60, with gold-rimmed glasses, who holds his hand behind his ear, trying to catch the words of the preacher; then come two student-like men, one quite young, with thoughtful countenances; beyond is a man in frock coat and white tie, with the air of the clergymen; next is a man with just a wisp of white hair, whose face is scarred and seamed, and whose eyes are watchful, studying the speaker and his hearers as well; the rest are women, one old and sweet-faced, one of middle

age, and one younger, with cheeks that glow and eyes that flash. All these people listen quietly, and all of them sing. Here is another section, the one right over the clock, in the first gallery. On the evening of Sunday, January 31, it seated: a young man next the aisle, then another — and when the after-meeting began a woman leaned over the back of the seat between them, and, with an open Bible, talked with them about the decision that Dr. Chapman had asked his hearers to make; then came a white-waisted young woman, an old lady in a black bonnet, a business man, with arms folded across his chest, four women, one singing vigorously, and then, next the far aisle, two women of middle age. So in all the audiences there were all sorts and conditions of men, the rich and the poor, the young and the old, the respectable and the debauched, the educated and the ignorant, the foreign-born and the children of the soil. Four rows of seats, well to the front, were equipped with acousticons. Deaf people used them freely; when you saw their eyes begin to shine you knew they had begun to hear.

Charles M. Alexander proved himself to be a magnetic chorus leader. There was no resisting him. He cajoled, threatened, coaxed, praised, "jollied" and chided the people until he had every mouth open and every voice swelling the volume of song. Every crowd was Alexanderized into a choir. He showed great aptness at dubbing things and people. The hundreds in the rear of the upper gallery became the "choir annex." "You preachers come to the plat-

form," he called one night. "But look out; you may have to sing, or something." Again he cried out to the people standing along the wall on the main floor, "You sing, you folks. You ought to be thankful that you got in here. There are lots of people outside that would like to swap with you."

One night the song was "Where is My Wandering Boy To-night?" and when he detected a big baritone voice in the fourth row of the main floor he got its possessor, a large man of business-like appearance, to stand in his place and sing the last verse alone.

"Good," cried Mr. Alexander, and then the people in the top gallery sang the chorus softly, and a whispered echo, "Where Is My Wandering Boy To-night?" came floating down from that height.

As the last notes died away, Mr. Alexander merged the melody into "Just As I Am, Without One Plea," and Robert Harkness, at the piano, filled in the interludes with rippling streams of melody.

Sometimes all the people sang together, and then they sang a gallery at a time, the choir alone, the floor alone, the ministers on the platform alone, a little girl in the balcony alone. One night, just before the sermon "the hymn that everybody knows" was announced, and 3,500 people poured out their emotions in "Nearer, My God, to Thee."

The boy in the red sweater in the top gallery sang it, the lad and his mother in the middle of the first gallery sang it, and when the chance was given for people to express their intention to lead the Chris-

tian life, that boy was one of the first to stand, and the mother wiped the tears away and smiled down at the evangelist.

There was a man in a front seat right under the big grand piano which Mrs. Norton was playing in the absence of Mr. Harkness, who looked as if he was just getting over a debauch, and he tried to sing the hymn. His voice was a shrill falsetto, but he tried hard to keep in time. Just behind him were the two sisters of "Sunbeam Fanny," and they were singing with all the strength of their lusty young lungs.

At several of the services the leader had the congregation call for the hymns that had most influenced their lives, and always the responses were so many that he could not have all the hymns named sung. At one of the "Good Cheer" meetings a man at the rear asked for "Ask the Savior to Help You." One night a small boy wanted "He Will Hold Me Fast." Often the old hymns were selected, as "There Is a Fountain," "Nearer, My God, to Thee," and "Rock of Ages." But in every case, after a half-hour of song and prayer under the leading of Mr. Alexander, the audience was in good humor, enthusiastic, ready for the message of the sermon, feeling more like a company of old friends than like a crowd of chance neighbors.

Mr. Alexander did not hesitate to give the people a chance to laugh. One night George T. B. Davis had been telling the story of the Pocket Testament League, and there was a loud laugh when he said:

"I met a reporter and asked him to join. He said, 'I am in the sporting department.' 'Well, here's one in a sporting cover,' I said. He joined."

Such sallies were frequent. Once Mr Alexander called for Scripture texts from the congregation. A woman quoted the passage about "rightly dividing the word of truth." "Good," responded the singer, "You're orthodox." But a minute later many of the people were in tears. That was when Dr. Chapman, among the requests for prayer, that had come to him during the day, read this letter, which, he said, was in a child's handwiting, and signed "Annie.":

"Please pray for my papa to come to Christ. My mother is in heaven."

So it went on, day after day. The resourcefulness of this chorus leader was a continuous astonishment to the crowd. He would discover a good voice in the gallery. "Sing the chorus for us, will you?" he would say, and under the warmth of his smile the diffident one would get the courage for the effort. Often Dr. Chapman, the co-laborer beside him, would turn to him with a quizzical look, in which surprise and admiration seemed to blend. When Mr. Alexander opened his lips no one knew just what was going to tumble out. One night Lawrence Greenwood sang a song with telling effect. "Say," and Mr. Alexander leaned over and spoke confidentially to the audience, "Say, let's have him sing it again. I believe Greenwood's got religion. I like to hear him sing."

Sometimes the song service would close with a solo

by Ernest Naftzger, and in the stillness that followed the evangelist would read the Scripture lesson or offer a prayer. More often, perhaps, the baritone would sing at the end of the sermon, and under the spell of "The Shadow Song," or the refrain, "Is the Savior Yours?" the preacher would give the invitation to take the first step into the Christian life.

The Tremont Temple services were notable, also, for the number of letters asking for prayer in behalf of the writers or their friends, which were read, day by day. One noonday, when a fourth of the audience had risen to signify their desire to be prayed for, Dr. Chapman, while they were standing, read this letter: "On Tuesday noon a young woman attended your service in the Temple. On Wednesday she had a hemorrhage of the lungs and died Friday at midnight. She was an only child. The song which profoundly moved her in the Temple was 'The Sparrow Song,' and when they stand about her coffin to-morrow they are to sing that song."

On the evening of February 3, Dr. Chapman read extracts from scores of letters. One asked for prayer for a man and a woman who were living in sin. "I can only read part of it," said the evangelist. "Pray that they may not both be lost, but may go hand in hand to God."

There was a letter from a pastor asking that prayer be offered "that the churches on Cape Cod shall be kindled"; a request for a man "who for 47 years has rejected Christ"; for a son who is "losing his position

through drink"; from a mother who said she was trying hard to lead a better life and asked prayers for her family, and for "the only son of a widowed mother."

Every head was bowed in silent prayer, and after a minute of stillness Dr. Chapman offered his sentence petition in a quiet and tender tone:

"Hear us, our Heavenly Father, in these prayers which we offer in the name of Jesus Christ. Amen."

In the sermon the passage that thrilled every hearer was this: "I wish to say to the woman with the drug habit, My sister, you can't be free of yourself from that habit. But I know of One who can set you free. There is a way to liberty. You will find it in Him — in Him — in Him"; and the voice lingered in the silence upon that phrase "in Him."

One night an old soldier sent in this letter: "Pray for the unconverted veterans of the Civil War. We are getting very near home. It is my earnest wish ever to get nearer and nearer to Christ and that all my comrades may be saved." That same night there was a request for "the man who last night in Tremont Temple, with great gratitude, gave himself to Christ, when accepting Him meant the giving up of his business."

At the night service of February 11 the evangelist read thirty-nine requests for prayer. Of these four were for men with the liquor habit; eight were appeals in behalf of the writers themselves; twelve were for sons and daughters and signed "Mother"; one was for a town in Maine; one was for the churches

in Concord, N. H.; one was for a man in Mexico; one for a boy in a distant state, and another for a man in Vermont.

On the night of the 13th the revivalist held up a mass of letters and told the people that every note in the bunch was a request for prayer and that he could not take the time to read them all.

"Some of them are stained with the tears of the writers," he said. "Never before, in a single day, have I received so many such letters."

Among the letters which was heard with most intense interest was one from a woman resident of the Back Bay, in which her circumstances were recited at length, prayer was asked for herself and various members of her family, and the emphatic statement was made that not only were there sin and need in the South End and other parts of the city whence such prayer letters were coming so freely, but in the fashionable sections as well.

When Dr. Chapman gave the people an opportunity to make requests for prayer in the course of the services, the response was prompt always, and sometimes there were scores who told the burdens on their hearts in two words each. In one meeting there were requests for "My father in Russia," "My boy in Washington," "My boy, I don't know where he is," "My grandfather," and then they came so fast that the listener could not disentangle the separate requests. The last one floated down from the gallery, "Pray for my boy."

At the noon meeting of February 9 this letter was read: "Inclosed please find \$1. It really does not belong to me and my conscience will not allow me to keep it. Please pray for me. I don't know any better way to get rid of the money than to give it to you to help the cause along. Yours respectfully, and one who wishes to do right. A Sinner."

Most impressive of all the scenes connected with the citation of the letters in which men and women, some of them penitents, and others plunged in remorseful despair, laid bare their hearts to the evangelist, occurred in the midst of the sermon at the meeting of February 13. Dr. Chapman had been dwelling upon the judgment which men must face and the sins for which they must account, and he said: "I know some of you are condemned by your own consciences, and that you sit in trembling as I speak. How do I know?"

The speaker thrust his hand into his pocket and produced a letter.

"I know because I hold here in my hand a note signed by a woman who says: 'I am condemned. I am in the grip of sin. Say a word of comfort to me to-night, for I shall be in the meeting.'"

Again his hand went into his pocket and brought out another note. "This letter," he said, "I have received since I entered this building this evening. It is from a man who is here and who says that drink is ruining his home and hurting his wife and his child." Once more the hand of the preacher went into his

pocket, while the people looked and listened in tense silence, and another letter was brought out. "Here is yet a third note. It is all stained with tears. It is from a man who says that he is a thief. 'No one knows it but myself and God,' he writes. But he adds: 'I am in the clutch of this sin and I need help.'

"Is that woman here? Are those men here? Is there help for them? Yes, there is help in the Lord Jesus Christ."

Every service, noon, afternoon, or night, had its outstanding feature, what the workers called "manifestations of the power of the Spirit," and the reporters "picturesque scenes." On the first Sunday afternoon in the Temple, those who had served Christ more than fifty years were asked to stand, and more than 100 men arose who said that they had been following Him from fifty to sixty years. "Has He ever forsaken you in all that time?" asked the leader. "Never," came the answer from all parts of the house.

A favorite method employed by the leaders to induce those impressed by their message to surrender was that of inviting people forward to take them by the hand. On the first Sunday night people by scores made their way to the front. Here came a mother. "This is my daughter," she said, and a 14-year-old girl gave her hand to the singer. Then a boy and girl came together down the aisle. All the time the choir, with Mr. Naftzger leading them, were softly singing. Up in the galleries, where the

people could not easily get down to Mr. Alexander, they stood up, and those without seats raised their hands at the invitation of the evangelist.

In the far corner of the top gallery one woman took her stand, and her white waist gleamed against the wall. Over on the side a man who had been standing all the evening put up his hand, and his black derby hat was silhouetted upon the brown-tinted wall.

There was an after-meeting at the close of almost every service, held at times in the Temple, and again in Lorimer Hall, on the floor below. But when the evangelist made his appeals for an immediate decision, he made it a practice to disclaim all purpose of taking advantage of the emotions of his auditors. "Wait and think," he would say. "Dry your tears. Sit in quiet and consider and then calmly and in the light of your best reason decide."

Several times he made this statement about the decision cards which he asked the people to sign, and which were presented to all that lifted their hands for prayer or who came forward to express their intention to lead a Christian life: "I haven't a particle of ambition about the number of cards that may be signed. I never make any announcement of the number that may have been signed at the meetings that I conduct. They go right to the pastors named in them. Neither you nor I know if a person has been converted. God alone knows the heart.

"What I count worth while is that a person shall definitely make his purpose clear by joining the

church. You may cry your eyes out and you may sign a score of cards, but that amounts to nothing in itself. I want you to go to the church of your choice."

The after-meetings in Lorimer Hall were full of tender scenes, and sometimes there were incidents really dramatic. Except in one instance, the men were asked to come down to the lower and smaller room and the women of the Temple congregation remained in their places for an after service which was conducted, sometimes by Mr. Alexander, sometimes by Mrs. Asher and Mrs. Norton. Lorimer Hall seats about 900, including the gallery. Dr. Chapman would invite those who were not members of the church, including all who might have raised their hands when the opportunity to ask for prayer had been given in the Temple auditorium, to take seats on the floor and the others to go into the balcony. The floor was always full of people who expected, evidently, to be asked to make a final decision.

Ten minutes after the end of the sermon on the night of February 11, Lorimer Hall was full and people were standing along the walls of the room, and clustered thickly about the doors of the gallery above. There was a little dialogue between Dr. Chapman, standing at the front of the piano, and a gray-bearded, spectacled man with a bit of the Scotch burr in his speech, who sat in a front seat in the gallery.

Dr. Chapman had asked that some of the ministers present should tell the people whether he had rightly instructed them as to the way of salvation. "Faith

is the assent of the mind and the consent of the heart to God," said the man in the gallery.

"I am a seeking sinner; what shall I do?" asked the evangelist. "Trust in the substituted Christ," came down from the gallery. "How?" was the next question. "It's like wireless telegraphy. The instrument on land and the instrument on the vessel must be attuned. Then you get the message. Your heart must beat in sympathy with God's. Then God comes in." "Listen!" called Dr. Chapman. "That's great preaching," and the illustration was repeated.

It was on February 8 that Mr. Alexander used the illustration of the bucket and the rope which quite captivated the imaginations of those who were hesitating on the brink of decision.

"The man who gets into the bucket and lets himself be lowered into a well believes in the rope and on the rope by which that bucket is held. So it is with Jesus Christ."

Then when the invitation was given for the people present to "get into the bucket" about 75 of them came forward and "clutched the rope," coming a step at a time, first lifting their hands for prayer, then moving out into the aisles and standing in front of the platform, and finally ratifying their decision by an "I will," spoken in most instances in full, round tones.

There was a boy of 12 in the gallery who said that next Sunday he was going to join the church of his father in Lowell, and there was an old man of 90 years who made the decision; among the women the

oldest was more than 70, and the youngest was a scarlet-coated little girl who came from a rear seat on the main floor.

But most impressive of all was the decision of a man with gray hair and a deeply seamed face, who bowed his head upon his arms and for a long time resisted the appeals of the personal workers and the direct invitation of Dr. Chapman, who moved down the aisle to him. Among the very last he took his stand. "This man says that he has felt for years that he was not fit to be a Christian," said the leader. "Now he comes upon our promise that we will pray for him." Then while the man lowered his face into his hands and rested his arms upon the platform, Dr. Chapman stood above him with upturned face and offered a simple and direct prayer for this man who at last had "come out for Christ."

Another memorable night was that of February 4. The unforgettable scene occurred this time also in the lower hall. Like a great incoming wave the men surged forward to take the evangelist by the hand when he gave the invitation. He was standing in the midst of them, down on the floor, Mr. Alexander was leading them now in song and again offering prayers, while the pictured face of the Rev. George C. Lorimer, as one of the members of the church he built, said, "seemed to smile upon the scene."

"Listen, men," called the leader, and the accent of joy was in his voice. "Here is an old sea captain. He is 80. He can sail better than I can, but he says that

on the land I can talk better than he. He wants me to tell you that he accepts Jesus Christ to-night."

They stood together, the evangelist and the old man, looking like a "sea dog" that had stepped out of a painter's canvas, and Mr. Alexander started up, "Throw Out the Life Line."

Then there was the man who had not been in a Christian church or in any religious gathering for sixteen years, and the boy who had been sitting with his father near the front in the service upstairs. There was the young man with the broad shoulders, hid from top to toe in a big automobile coat, and the venerable looking man who, with a voice choked with emotion, told how for fifty-eight years he had been a slave of sin and had lost one position after another.

One night the dramatic moment came when, among the very first to come forward, as the invitation was given, was an old, decrepit man, hobbling on a cane. It was blind Peter Trainer, seller of shoe-strings and newspapers in Tremont Street. Day after day he had tried to penetrate the crowd and get into the Temple. At last he succeeded, threw away his papers, heard the music and the message, and said "Yes" to the appeal. Here he comes, slowly, feeling the way with his cane, eyes staring and face radiant. Eager hands help and guide, Dr. Chapman welcomes him, the decision is made. Blind Peter Trainer has found "the Light of the World."

It was in Lorimer Hall, too, that a man was won after the after-service had been ended formally with

the benediction. Most of the people had left for their homes, but with this man the evangelists lingered in close and intense conversation. He was a business man of middle age from Lynn. A hundred men were waiting and watching in various parts of the hall and many were in prayer over the outcome of the conversations. And at last, with a smile that was almost a sob, the man sank upon his knees and Dr. Chapman and a personal worker knelt at either side of him. The evangelist offered prayer and when he parted with the inquirer his final message was: "I'll not forget you. Your name goes into my book and you'll hear from me, I'll guarantee."

It was in Lorimer Hall again that Dr. Chapman knelt in the midst of a circle of seventy-five men and offered this prayer: "Bless Thou these men who have surrendered to their Savior. Make the memories of the past more and more fresh in their hearts. Help them to fulfill the ideals of their mothers and fathers, and to themselves build homes in which their children shall learn to love the name of the Master, and keep them to the end in the way that shineth unto the perfect day."

There were men old and gray, and others just coming into manhood in this group, and most of them were keen-eyed, prosperous looking, and well dressed. The evangelist called for testimonies and they responded by the score. One said that he had been a Christian for fifty-eight years and two men told of the starts they had made, one a week and the other five weeks ago.

When the old man reported that he had made his decision fifty-eight years ago, Dr. Chapman suggested that he had given the thing a good, long test, and asked if he had ever regretted it. "Never," was the prompt reply. Then a slight lad of about 16 said: "The other night at the service here I decided and I went home and told my mother and father about it," and there was a burst of applause.

After the threescore men had taken the evangelist by the hand and given their token of "definite acceptance of Christ," the leader gave the men present from a distance a chance to say a word. One bearded man in the gallery stood up and said: "I came down from a town in New Hampshire, where we have been reading about all this. They are waking up up there, that is, the unconverted folks are, and I guess that the church members will pretty soon. God bless you."

This scene was the sequel of another in the Temple above. That was the night that the preacher had painted a picture of "the old home" and illustrated it by a tender incident.

"Listen! I was in Atlanta with former Governor Northen a few years ago. We passed a certain monument and he asked me if I knew whose figure it was upon the pedestal. I looked at the inscription and read the name of 'Henry W. Grady,' the apostle of the new South, one of the first to bridge the gulf between the North and the South.

"Then the governor told me this story of Grady: 'One day we missed him from his usual haunts,' he

said. 'He was gone from Tuesday to Thursday. He had gone back to his old home and to his mother, and he had told her that he was not what once he was, that he was tired of the grind of the world, and that he wanted to be a boy again.

"She adopted his fancy and talked to him as though he were again at her knee, and not the great man he had become. When the shadows covered the walls at night she took him in her arms and sang one of the old lullabies. He knelt beside her, as he had done many years before, and repeated the prayer of his childhood. And after he was in his bed she put her hands on his head in the old way and gave him that pat that only a mother can give. There's nothing like a mother's touch. When Grady came back to his work his face was shining and his heart was light.'

"Oh, that I could take you back! You can put your hands over your eyes and go back in memory — and you're there now, back at the old home, and your mother's face is before you.

"In the name of Jesus Christ, your mother's Savior, and of your mother's God, I bid you come to Him."

There were tears in the eyes of most of the audience when he finished his appeal.

But there were pathetic and thrilling scenes also in the great hall in which the meetings proper were held.

"Good Cheer" meetings were the order for the Monday noons of the three weeks' campaign, when reports were received of the progress of the work in

the twenty-four districts where the singers and revivalists whom Dr. Chapman had brought with him to the city were at work. On the first Monday, February 1, Cambridge reported that the churches were not big enough to hold the congregations; People's Temple, "packed every night"; East Boston, "glorious — 200 last night"; Melrose, "the most impressive spiritual movement in a quarter of a century"; and so from Malden, Allston, Jamaica Plain, and the rest.

It was the same story, only bigger, a week later. On February 15, Winter Hill, Somerville, stated that the churches were united for the first time in twenty-five years; East Boston that the newsboys were singing "He Will Hold Me Fast" in three different languages; and "a real awakening" was the word from Dorchester, Field's Corner, South Boston, Brookline, and elsewhere.

On that Monday, also, Mr. Alexander gave the people a chance to say if the hymns were helping people at a distance. And Portland testified for "God Will Take Care of You"; the Berkshire Hills for "He Lifted Me"; Plymouth for "He Will Hold Me Fast"; Stoneham for "Is He Yours?" and Cape Cod for "God Will Take Care of You."

Lieutenant General Oliver Otis Howard, the last of the surviving Civil War generals who commanded a separate army for the North, and honored everywhere as a hero of Gettysburg, was present at one of these noon meetings. Mr. Alexander "spotted" him in the audience and compelled him to come to the

platform. General Howard had been chairman of the committee which had managed the revival campaign in Vermont a few months before, and he told of the work which the evangelists had done in his home state.

In his sermon, Dr. Chapman told how the general's friends learned the quality of his religion.

"I once asked a friend in a Pacific coast city who was the greatest Christian worker there. He said it wasn't a minister, though they had many distinguished ministers. 'Well,' I said, 'who is it?' He said, 'I'll tell you. It's a man holding a high official position under the government. And his position is so high that the people felt that they wanted to show him some conspicuous honor, so they got permission of the President to give him a reception. They fixed the date for Wednesday evening and they went to the man and asked him to meet them on that date, not telling him what for. But he said he couldn't meet them. He had a prior engagement. And they tried in every way to induce him to cancel the other engagement and be on hand Wednesday night, but he said it was impossible. So they held the reception Thursday night and the high official kept his engagement for Wednesday night. And what do you suppose it was? At the prayer meeting with his pastor. And that man,' said the preacher, amid deafening applause, 'was our friend, General Howard.'"

At the close the general stood before his "brother Christians" and asked their prayers that his faith fail not.

On the evening of February 5 Dr. Chapman's daughter appeared for the first time in the Temple. Ernest Naftzger was indisposed and the evangelist had telegraphed for his daughter, Mrs. C. P. Goodson, the wife of a Presbyterian pastor of Highland Park, Illinois, and she had started a few hours after receiving the message, arriving in Boston just in time to sing "The Invitation Hymn" on February 5. As she stood at her father's side, pleading in song as her father had been pleading in sermon, their figures contrasted strongly. She seemed slight and her oval face thin against the big man beside her, with rectangular face and square, protruding jaw. Her voice is contralto; every word was distinctly pronounced, and the "comes" of "The Invitation Song" were held and a plaintive quality in the voice made them moving and tender.

One of the other most impressive illustrations of the power of song was given on February 2. That was when, at the close of the service in Tremont Temple, the aisles were blocked with persons coming to the front of the auditorium to take the hand of Chorus Leader Alexander and tell him they had determined to lead the Christian life. One came for every group of eleven in the great audience, more than 300 in all.

Dr. Chapman had been preaching on the text, "This Year Thou Shalt Die," and Mr. Alexander had just sung the song that he has sung twice round the world and which, said the preacher, "has perhaps brought more men to Christ than any hymn I have ever used."

“If you could see Christ standing here to-night,
 His thorn-crowned head and pierced hands could view,
 Could see those eyes that beam with heav'n's own light,
 And hear Him say 'Beloved, 'twas for you,'
 Would you believe and Jesus receive
 If He was standing here?”

Faces became set and rigid as he sang; the people in the crowded room, many of whom had been standing for almost two hours, grew quiet and more quiet, and when the singer came to the refrain at the end of the third stanza, he waited after “For He is standing,” and for almost a half minute the ticking of the clock at the back of the big room could be heard distinctly in all parts of the hall before he added the final word, “here.”

Then the evangelist stated his understanding of the acceptance of Christ. “It means repentance; that is, not only sorrow for sin, but actual turning from it; believing in the Lord Jesus Christ; public confession of Him as your Savior; and obedience to His will.” When he gave the invitation and the choir began to sing “Just As I Am” the people began to move to the front.

“Just as I am, without one plea
 But that Thy blood was shed for me.”

And old and young, prosperous folk and poorly dressed, men and women, they came.

“And that Thou bidst me come to Thee,
 O Lamb of God, I come, I come.”

They came down from the galleries. One man was seen to leave a front seat in the second balcony

and slowly make his way to the exit, and five minutes later he appeared at the front and gave his hand to Mr. Alexander.

The Rev. Dr. P. S. Henson, former pastor of Tremont Temple, and Bishop John W. Hamilton, of the Methodist church, were on the platform and expressed their indorsement of the terms of the acceptance of Christ as Dr. Chapman had stated them, and told how glad they were to feel that Jesus Christ was in the midst and breathing His peace upon the congregation.

Then there was the midday meeting of February 11, when the evangelists conducted a service for women only, and the main floor was reserved for young women in stores and offices, hundreds of whom gave up their luncheon hour to attend the meeting. There was the service in the interests of laboring people, the employed and the unemployed, at noon of February 18. The speakers were the Rev. Samuel McChord Crothers, of the Unitarian church, Cambridge; the Rev. Dr. Daniel W. Waldron, of the City Missionary Society, and Dr. Chapman. Many laboring men were present, but the upper gallery was thrown open to women, Dr. Chapman's solution of the problem of the workingman was Galatians vi. 2: "Bear ye one another's burdens and so fulfil the law of Christ."

On the evening of February 16 there was a party of eighty deaf mutes, with their interpreter, in the rear of the top gallery. The interpreter, Miss Emily A. Goldsmith, of Cambridge, stood against the side wall and with flying fingers and gestures translated the

message of the evangelist. All eyes in the Temple, which was full, in spite of the storm, were turned upon the platform, except those of the deaf mutes. They gazed steadily at Miss Goldsmith. When Ernest Naftzger sang of the "crown" her hands circled her forehead; when the evangelist spoke of "love" her hands were folded upon her chest, and whenever he used the pronouns "thee" and "thou" in referring to God she pointed a finger upward.

At least once the evangelist dispensed with the after-meeting entirely. At the end he gave an illustration that exactly fitted his argument, and while the imaginations of the people were busy with the scene he had sketched, Mrs. Goodson rose to sing.

It was one of the invitation songs. Her father stood beside her and detained her as she finished. "I want you to think about this," he said. "I am not going to ask you to raise your hands, or to stand up, or to come forward, or to remain for an after-meeting. I just want you to go home with the spell of this song upon you and think of these things."

Then the daughter took her cue from her father's eye and sang again:

"Come home, come home,
Ye who are weary come home:
Earnestly, tenderly, Jesus is calling,
Calling, Oh! sinner, come home."

Robert Harkness struck a chord upon the piano, the audience waited a moment in stillness and with a word of prayer the evangelist dismissed them.

On February 10, 3,000 men and women thundered a chorused "I will" to the evangelist's challenge that they subscribe to three principles as the guiding stars of their lives thereafter. They were: salvation, sacrifice, service. On Lincoln's birthday, February 12, at noon, 2,500 men stood and pledged themselves to live better lives, to try to make others better, to listen to the cries of need, and to "get in line with every decent man who is trying to make Boston better." Then they went out of the Temple shaking hands, each man with his neighbor.

But greatest of all the days in Tremont Temple, save only the service of the "Day of Rejoicing," were the Sundays, the nights when the ministers made their new covenant, and the last night of all, when the recruits for the army of the King were massed upon the floor and in the galleries. The first of the three Sundays was January 31, when the evangelists conducted a service for men only in the afternoon and for every one at night, and when there were overflow meetings in Lorimer Hall below and in Park Street church, a block away. Dr. Chapman also preached in Tremont Temple at the regular morning service of the congregation.

The second Sunday astonished the leaders themselves, veterans in the revival work as they were. There were 3,500 men in Tremont Temple in the afternoon, 1,000 of whom stood for prayer, and again at night an equal number of women and men heard the evangelists and many scores responded to their ap-

peals that they definitely pledge themselves to follow Jesus Christ. At the same hour there were 1,300 persons in Park Street church, 1,200 in the Tremont Street Methodist Episcopal church, 1,000 in Lorimer Hall, while 400 went to an impromptu overflow service in the Bromfield Street Methodist church and 500 more stood in the open air outside Park Street church and listened to the preaching of the Rev. Robert Cameron, who came over from Tremont Temple to address them. That was the night when Temple Street church was packed, choir box and all, at 6:20, so that when the regular worshipers came for their usual evening service, they could not get into their own church.

At the same hour as the men's afternoon meeting in Tremont Temple, Bromfield Street Methodist church was packed with women, who filled all the seats and stood in rows three deep along the walls. Mrs. Ralph Norton sang for them, and Mrs. William Asher made a touching appeal for Christ, and more than fifty lifted their hands for prayer.

When the men's meeting closed at 5 o'clock 1,000 people were waiting in the street for the doors to be opened for the night meetings, and when the hall was ready for them and the doors swung wide they rushed into the auditorium, and in a few minutes the main floor and all the galleries were filled to their capacity. Then the people settled down to wait, and as no more could get in, a message was sent to Dr. Chapman and Mr. Alexander, and they sacrificed their rest hour between meetings and came over to the Temple,

where the service was begun at 6:30, more than an hour earlier than scheduled.

It was in the after-meeting that the most tender and moving scenes occurred. It was exactly 8:10 by the big clock under the rail of the first gallery that Dr. Chapman gave the invitation for the people who were willing to confess their intention to adopt the Christian life to leave their seats and come down before the pulpit and take him by the hand. For 30 minutes precisely they streamed through the aisles and down from the galleries, the young and the old, husbands and wives together, big, brawny men and delicate women, persons of all types and grades of social standing, and when the hands of the clock pointed to 8:40 the evangelist pronounced the benediction.

The third Sunday witnessed scenes that more than duplicated those of the preceding Sabbath. Again the service began an hour and a half before the scheduled time; again the Temple, the churches and all the overflow meetings overflowed, and again there were hundreds of inquirers.

The forty-two ministers made their new covenant on a night comparatively early in the series. It was February 3. The ministers, some of whom had come a long way to reach the service, and others who were pastors of local churches, had accepted the "I surrender" challenge of the evangelist and left their seats on the platform and were massed in front of the pulpit, where they were squeezed against the reporters' tables. Most of them were young men.

One gray-bearded pastor had scrambled down over the table just in front of him, thence to the chair which a reporter had been occupying, and taken his stand at the head of the center aisle.

“My Jesus I love Thee, I know Thou art mine,
For Thee all the follies of sin I resign.”

The choir, massed about the organ, was singing that hymn in softly whispered tones.

Dr. Chapman stood in the center aisle and faced the clergymen.

“Now, my brethren,” he said, “I don’t set myself up to teach you. I know that many of you could well teach me. But there are some things that I am sure that I absolutely do know. God has burned them into my heart. There is only one way to preach to a lost world and that is to tell men the story of Jesus. God can never use a minister until He has all there is of him.”

Then Dr. Chapman mounted a seat that was vacated for him by one of the personal workers and turned to face the audience. He clutched a Bible in his upstretched hand and appealed to the people who had been hanging upon his words for almost an hour that all of them who were Christians dedicate themselves with their pastors and move out into the aisles. Nearly half the audience crowded toward the narrow open spaces.

The leader asked that all others who would from that hour give all to Christ stand, and half the balance of the people stood in their places.

"Now," said the leader, after Dr. Conrad, who was standing by his side, had offered prayer, "this means that on Feb. 3, 1909, you say to the Father: 'Take more of my life; take all of my life.' In the home you are to live as a consecrated father. As a business man you are to reflect the image of Jesus. As a student you are to remember Him. As a minister, you are to remember, we are to remember, that from to-night we are to pray more, work more, read the Bible more, until seeking souls shall become a passion with us. And if any of you men and women do not want it to mean all of this, will you be seated now where you are?"

"Now, you ministers, will you take this vow?"

As one man the forty-two ministers in front of the platform chorused, "I will."

The people on the first floor said it; the standing men and women in the first gallery said it. Dr. Chapman lifted his face, and his hands were stretched out to the throng in the upper gallery, and down from them came a responding, "I will."

There was a moment of silence. The leader covered his face with his hands. A thousand people were in tears. Then, "Let us pray," said the evangelist.

"Blessed God, we believe the angels have heard it. There is new joy in heaven because of it. We thank Thee for this surrender to the Master. Now do Thou send us out to live as Jesus would have us live. In the name of Jesus" — while he waited the stillness deepened — "Amen."

Most remarkable of all was the final night in the Temple, February 17. The greatest throng of all was present, probably more than 3,500 people.

Those who had signed the cards which have been passed in the meetings night after night were seated in reserved chairs, and they filled most of the seats on the floor and overflowed into the first gallery. After the short address to them the evangelist asked the reporters to take seats upon the platform, and he himself, with Charles M. Alexander, the director of music; Ralph Norton, the superintendent of personal workers, and the Rev. Dr. Ford C. Ottman, took his place in the space by the reporters' tables.

Then Dr. Chapman told the converts that they must join the church. "I don't care which one, so you join the church of your choice at once." The choir, 300 of whom were on the platform and in the gallery, and the congregation in the top gallery, began to sing, Ernest Naftzger directing them. One hymn followed another — "I Surrender All," "All Hail the Power of Jesus' Name," "I Need Thee Every Hour." For about forty minutes they sang, and all the time the people were filing in single line past the platform. Each got a smile, a handshake, and a booklet of directions, with the portraits of Dr. Chapman and Mr. Alexander. Sometimes the line was stopped for a minute while the leaders whispered some special message into the ear of a man whom they recognized as making his start under difficult circumstances.

After 800 had taken the hand of the evangelist, he

renewed the invitation. "Those of you in the galleries who have never taken your church letters to a Boston church, and who wish from now on to count for Christ in this city, and those who have not signed cards and are not members of churches anywhere, but who will start to-night, will you take your places with the others who have accepted Christ?" There were seventy-five who responded to this invitation, some of whom made their way down from the upper gallery.

Several of the visitors who had been watching the scene from the platform were asked to say each a word, and the Rev. Dr. Fred Winslow Adams, of Schenectady, N. Y.; Editor Amos R. Wells, of the *Christian Endeavor World*; Luther D. Wishard, of Vancouver, for many years a leader in the college Y. M. C. A. work; Editor John Bancroft Devins, of the *New York Observer*; the Rev. Dr. Ford C. Ottman, of the corps of evangelists, and, finally, Mr. Alexander, all came in with their testimonies. Then one of the beginners was called upon, a Lynn business man. "You've been a Christian a week," said Dr. Chapman, "how do you like it?" "It's all right," was the prompt reply.

There were a multitude of incidents that must be passed over without mention. Mr. Alexander was delighted one night when two little girls made their way to the front, after the meeting had been closed. They mounted a chair, and called to him. "Why, it's Fanny," he said. It was a child who had sung for him all alone in the Royal Albert Hall in Lon-

don, before an audience of 12,000 children. The family are now living in one of the Boston suburbs and "Fanny" had to sing "The Sunbeam Song" at one of the Tremont Temple services.

It was noted by many that the titles of most of Dr. Chapman's sermons were sermons in themselves. "And Peter," "And So He Made It Over," "The Second Mile," "Here Is My Signature," "And Judas Iscariot," these were some of them.

Mr. Alexander, at a fitting time, told a large company of men "the best thing that he had heard in Boston." "It was soon after the noonday meetings began," he said, "that two men were leaving the Temple together. 'Same old story,' said one. 'Yes,' replied the other, 'and the same old results.'"

THE "HIGH DAYS" IN THE TEMPLE

In no particular did the evangelist-in-chief display greater strategic ability than in the arrangement of his series of "Days" so that in the weeks of evangelism there always was some great event just ahead. Thus public interest was sustained. It was made difficult for enthusiasm to wane. As one summit was scaled there loomed in front another that was to be climbed. The first of these "high days" was "Flower Day," February 3; the second, "Church Day," February 9; then came two together, the "Day of Rejoicing," which was appointed for the Lincoln centenary, February 12, and "Education Day," February 13, which was kept in the People's Temple; in rapid suc-

cession there followed "Mothers' Day," celebrated on the afternoon of Thursday, the 18th, in Tremont Temple; "New England Day" — this was devised, however, by Dr. Conrad, in the course of the campaign, not scheduled in advance — which came on the 19th, and "Gospel Song Day," February 20th, both celebrated in the Mechanics Building series of meetings.

The "days" kept in the Temple will be considered in this chapter and the others elsewhere, in the course of this narrative. It must be remembered that while the central group, with headquarters in the Temple, were observing these days, they were being kept, as well, in all the other groups, twenty-four in number, and that in some cases the district celebration was as general and upon as large a scale as the central.

Flower Day was a fitting prelude to the disclosure that became more and more clear as the campaign went on, that these revivalists had a message that was social as well as personal, that they were emphasizing not one question, but two: "What shall I do to be saved?" and "Am I my brother's keeper?" that "The King's Business" had a practical side that was to have illustration in deeds of charity, benevolence, and fraternity.

Money and flowers had been given in great quantities for the celebration of this first special day, and, on the evening before, the churches in which the services were held throughout Greater Boston were adorned with some of the offerings in token of the fragrant significance of the day that was to follow,

and as a mute appeal for additional contributions. Then on Wednesday, the 3d, these flowers were carried to every institution and home that could be reached, and, in many instances, revival singers and speakers went with the distributing committees and spoke words of cheer to the despondent, and sang the songs of Zion to the sick. To the hospitals, the prisons, the homes for the aged, the asylums, and the houses where there were old, infirm, or sick people, these representatives of "The King" carried their beautiful tokens of love.

Blossoms were placed beside 900 beds in the nine hospitals of the South End, and 125 shut-ins were remembered. There were 1,200 bouquets and potted plants distributed in Somerville, including those left at 225 private houses. In Watertown the flowers were given by the school children, and many touching incidents occurred at the homes of the sick and the poor which were visited. It was the same story in Cambridge, Medford, Quincy, Everett, and all the other districts.

The committee of distribution of the Tremont Temple group were busy from 10:30 in the morning until 4:30 in the afternoon. They went in an automobile from hospital to asylum, to jail, and so on their round, and at each place they found a committee awaiting them, who received the quota of flowers for the institution and went with them from door to door, and bed to bed, or cell to cell, as the case might be. The automobile stopped at the Massachusetts

General Hospital, the Charles Street jail, the Hull Street dispensary, the Lying-in Hospital, the Booth-by Hospital, the Massachusetts Infant Asylum, the Colored Woman's Home, the Relief station, the Eye and Ear Infirmary, the Revere Street House, and the homes of many shut-ins. Potted plants were left whenever possible at the homes of such aged people as were able to care for them.

Long before the series of revival meetings ended the leaders of the movement had begun to suggest and develop plans for the conserving of the results of the campaign. It was for the adoption of these plans that "Church Day" was devised. On that day, Tuesday, February 9, there were forenoon services in nearly every one of the participating churches, some of them held as early as six in the morning, and most of them at 9:30. These separate services enabled the workers to get into close personal touch with their hearers. In most cases the pastors seized the opportunity to solidify the fluid impulses of their parishioners and to lay the first timbers of an organization that might mean a sort of permanent revivalism in their respective churches.

Then in the afternoon in the Tremont Temple service reports were heard from these churches and testimonies were made by people outside of Greater Boston that stirred the pastors and members of the co-operating churches to renewed enthusiasm for the work.

Dr. Conrad spoke for Park Street church in glow-

ing terms, and of the Temple Street Methodist, the pastor, the Rev. Fred B. Fisher, said:

"I was amazed at the number of those who came to our meeting. It was the best service for our church that we have had during the revival. When I asked for the cards to be signed, and for the people to walk down and make a rededication of their lives by signing the cards on the altar, scores responded. I believe it means new power and new life for us in that church."

"During our meeting in Tremont Temple," said Dr. Taylor, "several prominent business men came to me and said: 'You will have to excuse us, Dr. Taylor. We have to go out and call on men in their homes now, men who are unsaved. We must try to bring them to Christ.' There could be nothing more significant to me than these business men going out at 10 o'clock in the morning to bring men to Christ."

Dr. Chapman called upon Bishop Mallalieu to say something. He first told of an experience he had in Kentucky illustrative of the value of "the circulation of the holy scriptures in men's pockets," and then said:

"I have just received a letter from Cape Cod. A number of Congregationalist young women down there wanted me to send them fifty of the Alexander song books, and a few minutes ago I bought the books, and they are on their way to Cape Cod. Just think of it — a Methodist bishop supplying a Congregational church with Presbyterian song books!"

People in the audience were then asked to tell how they had been helped by reading the reports of the meeting in the newspapers. The first man on his feet said: "I am glad to report that the blessed influence of these meetings has reached Connecticut, as far south as Norwich."

A pastor from Bridgewater said: "We have become interested in the revival by reading the newspapers. I talked at the state farm Sunday, and 600 men listened with tears in their eyes. We are interested there in the Pocket Testament League. I wish some one would supply those men with Testaments." Dr. Chapman promised that all the Testaments needed should be supplied.

Among others who spoke were men and women from all parts of Massachusetts, from Maine, New Hampshire, Connecticut, Rhode Island, Richmond, Virginia, and Kansas.

Then came the "Day of Rejoicing," a day which to many was the most significant and impressive of all the twenty-six days that the evangelists were in the city, marked, as it was, by the distribution of great quantities of food and considerable amounts of money and many orders for coal among the poor and by a service in the Temple in the afternoon at which the address was made by Commander Evangeline C. Booth, of New York City, who is in charge of the work in the United States of the Salvation Army.

This wholesale administration to the comfort of the poor was carefully planned and carried out with

a high degree of business precision. The nutshell statement of the plan is this: A general committee, with Mr. Allan C. Emery as chairman, at the head, assisted by officials of the associated charities and the Salvation Army; a sub-committee in each of the twenty-five groups, to manage the raising of money, food, and fuel in each district; a depot in each district whither the donations were sent, and where they were packed and labeled ready for distribution; the pastors of the churches participating in the meetings to select the people in their respective parishes to whom these gifts were to be carried, the number suggested for each parish to be five, but that number to be considered as a guide rather than as a limit; then on the morning of the day itself the actual distribution to be made by groups of men and women selected for the purpose, who, in their discretion, were to offer prayer and conduct little song services in the homes they visited.

The plan worked. Merchants, as well as individuals, gave cheerfully and generously. The largest single gift of money was \$75 and the next was \$50. Coal dealers gave liberally. In the "Rejoicing Day" envelopes there were found sums ranging from \$5 down to five cents. There were two gifts in this latter sum, one with a note that read: "It isn't much, but it comes from Mabel, who loves the poor." One baker sent 1,500 loaves of bread, 60 to each of the groups. Paper bags and twine were given. Baskets for carrying the packages were loaned.

On the evening before Gilbert Hall looked like a big country general store, well-dressed women being pushed about by perspiring men in short sleeves; drivers bringing great strings of baskets; clerks busy with pad and pencil, and the pastor trying to have a general oversight, and plied with half a dozen questions in each ear and pushed from side to side by everybody, without regard to clerical dignity, and in a way that proved him "a good fellow" — that was the picture.

Over on the other side were piles of clothing — boots, shoes, hats, cloaks, and among them some blankets, the destination of which was already determined. They were going to the Florence Crittenden Home on South Russell Street, where the patients were in sad need of them.

The contents of the average basket may be inventoried thus: One can of peaches, one pound of coffee, one-half pound of tea, two pounds of sugar, one box of prepared oats or other breakfast food, one box of good biscuit, one-half peck of potatoes, a squash, turnips, and other vegetables, and a few oranges or other fruit. Where it was known that delicacies would be of aid in cases of illness, jellies were added.

The outcome was that a number of families, estimated variously at from 1,200 to 2,000, were aided in this substantial manner. It is figured that these families would average five persons each, so that the number of individuals was large.

Stories of privation and utter penury, in many

cases, were found to be true to the letter by the committees who catalogued the places to be visited. In some instances it was found that the grafter was watching for a chance to profit in the distribution, and had applied to be listed in three and four districts. The vast majority, however, were the hard-working, discouraged, and grateful poor. The Salvation Army sent in the names of scores of the needy. In many instances the name to the initiated stood for a tragedy. It might be that of a breadwinner, maimed or ill, which meant that his family, living just a week from poverty, dire and complete, was suffering for food.

Also the Boston Consumptives' Hospital sent in a list. The annotations were significant as "Widow with three children," and in the margin, "She has tuberculosis." One scrutinized the list and wondered if the skill of the twentieth century, do all the wonders it might, could snatch the multitudes from the great white plague.

There was no distinction of creed or color. Down on North Street the messengers of the evangelists went where not a word of English was spoken, and soft-eyed Italian mothers looked the thanks that the messengers could understand, although they could not interpret the thanks that were spoken.

The unknown and unvaunted heroisms of the poor were revealed in more than a few instances. The proud Puritan spirit that had starved out a miserable existence for years on a bare pittance was

melted to tears, while the recipient of her first "charity" made it clear that she had never asked for help. Almost under the shadow of the State House, on Beacon Hill, was found an old woman in an old-fashioned dress and shawl, whose withered hands shook with emotion when she realized that she had been remembered. The homes in which black despair reigned, and the homes in which grim courage was fighting a losing battle, and the homes where disease and accident had stretched the fathers and the mothers upon beds of pain were all visited. And no one in this world knows whether the donor, the deliverer, or the receiver of the things that were given got the greater blessing.

In the afternoon of the "Day of Rejoicing" came the great rally in the Temple. When the doors were opened the building was filled in a twinkling and other thousands were left outside unable to secure admission. Nearly every seat upon the main floor was occupied by ticket holders, the pastors of churches in Greater Boston having been supplied with three tickets each. At the organ was the Salvation Army band, and many Salvation Army officers sat with the band and upon the platform.

A male chorus on the platform was composed of the Gospel singers of the evangelical campaign. The director of this chorus was Owen F. Pugh, and the members were William McEwan, George A. Fisher, F. M. Lamb, W. H. Collisson, Chester F. Harris, D. Lansing Spooner, Lawrence Greenwood, W. W.

Weaver, John Reynolds, Irving A. Steinel, Benjamin F. Butts, Lewis E. Smith, Clifton Powers, Frank Dickson, Ralph Atkinson, Charles A. Pearce, and A. W. Spooner.

Adjutant Mabie, of Commander Booth's staff, sang "The City Four-Square," and Dr. Chapman told the audience that at the time of the great school fire Mr. Mabie had sung this song in Collingwood.

The Rev. Dr. Herbert S. Johnson came forward, holding up a picture of Dr. Chapman about which he told this story: "A few days ago a policeman sent \$2 which we were to use for the help of some person. I asked Colonel Gifford to suggest the neediest case of which he knew, and he told me of a family where there is a blind mother caring for two children and an old man, over 70, dying of an incurable disease, who now has a broken collar bone. The widow alone, who is the mother of the children, is able to bring in any money.

"I offer these pictures for sale in the aid of this, the saddest case of which I know. To-day, at the noon service, I offered them at any price. One man gave me \$100 for one. There are only thirty-five in all." At the end of the service Dr. Johnson said that the policeman's \$2 had so far secured \$149 to help the family and pay the funeral expenses that are coming.

Then the Salvation Army got such an ovation as it never before received in Boston. Commander Evangeline C. Booth was applauded again and again before she spoke, and at the end of an address that held

the great audience motionless for nearly an hour and a half she was given the Chautauqua salute, and 3,500 hands draped with handkerchiefs were lifted high, "rearing the white monument" to the memory of her mother. Then, at the suggestion of Dr. Chapman, a collection was taken for the work she represents, although she had come to Boston without any stipulation of remuneration or expenses.

She was introduced by the evangelist "as the inheritor of her father's greatness and of her mother's genius," and when Dr. Conrad presented her to the audience he referred to her as representing the organization which is nearest of all earthly agencies to the spirit of Christ who had compassion on the multitude.

Miss Booth arose, Bible in hand, and began to speak of the tidal wave of salvation now sweeping over the city, and announced her subject, "The Power of Music." She referred to Mr. Alexander, and told the story of W. T. Stead, of the English Review of Reviews, who went to Wales to study a revival, and of his reply to questions: "Could we have such a revival in London?" with "Yes, if you can learn to sing." She told many stories of the influence for good of the hymns of faith.

"A little time ago some one said to me that he had conceived the idea of writing the history of the songs of the church. Exquisite idea! But nobody can do that. The sobs of the penitent and the sacrifices of the saints, the courage of the cross-bearers

and the prayers of the children and the weakness leaning on might of the aged, are in the songs of the church. What wounds they have healed, what tears they have dried, what zeal they have fired! Not an angel on high could write the story of the hymns of the faith. To write these songs cost Christ the shedding of His blood."

Down upon her knees by the little platform stand went Miss Booth as she told the story of the writing of "Just As I Am." "A young woman, 18 years of age, comes home from a ball. She throws off her opera cloak and forgets to close the shutters. The mirror leaps with the stars reflected from the gems in her hair, and from the brilliants with which her gown is encrusted. The ball was beautiful, but there is an ache in her heart. The morning sun streams into her room while she writes and blots the song with her tears.

"Two years ago to-day ten Salvation Army officers, seven girls and three men, in the coldest night of the winter, and in a wind blowing fifty miles an hour, went down in the Larchmont disaster. And the survivors told us that they were pointing sinners to Jesus in the storm, and telling them they were not to go down, but up, up to God, up to the Savior I long to see.

"I want to see John Howard when the last prisoner shall have been reformed, and Florence Nightingale when the last wound shall have been stanching, and John Huss when the last martyr fire shall have

burned out, and William Penn when the last heathen shall have been civilized, and Frances Willard when the last lost girl shall have been won, and your great President Lincoln (applause) when the last slave shall have been made free, and my father and my mother, but most of all I want, and I want all of you, to see Jesus."

It was a real genius that devised "Mothers' Day," and it was genius that carried out the idea in a way that was most beautiful and touching. The Temple, as always, was full, but this time the people did not "rush" the entrances and corridors. Carefully the feet of aged women, and men who came as guests, were guided into and out of the building, and while thousands of old and infirm people were present, there was not an accident to mar the happiness of the occasion. Carriages and automobiles, provided by friends and relatives of the guests of the day, and vehicles hired by the committee in charge, bore the visitors to and from the building. Some of the older people had to be carried in and out. Some were present who could not hear, but grateful that sight remained; others, blind, were yet able to enjoy songs and sermon. As they passed the portals each was given a white carnation, and often the flowers were no whiter than the hair of the hearers.

A wave of emotion swept over the strong and well as they saw the lame of limb and the dim of eye making their way cautiously to the seats that had been reserved for them. Many of the faces that were most

seamed with the lines of care wore the serene look of content and peace. Voices that quavered and quivered sang the old hymns that were selected for their familiarity, and many who could not sing whispered through the well-known and well-loved words.

Seated upon the platform were Mrs. Ethan E. Strong, 93 years old, 76 Gainsborough Street, but with a bright eye and fresh voice, and Mrs. William Butler, of Lynn, in her 89th year, the first woman missionary that ever went to India, whom Dr. Clark referred to as "raised up of God to do a work for God in a benighted land," and for whom the white-handkerchief salute was given, at the suggestion of Dr. Chapman.

Among the other aged people present were Mrs. Josiah Tilton, of Reading; Mrs. Abby E. Rockwood, 90 Walnut Avenue, Roxbury, and Edward F. Reed, of Somerville, 90 years old; I. S. Fay, Adams Street, Dorchester, 89; Mrs. Mary Boyd, of Jamaica Plain, 88; William Glen, of Somerville, and Deacon Edward Kendall, 139 Magazine Street, Cambridge, 87; Warren G. Comey, Linden Place, Quincy; Philip Marble, of Malden, and James Roth, of Boston, 86.

Mr. Alexander took charge of the music, and, while all present could not lend their voices to swell the volume of "He Will Hold Me Fast," there were very few that did not join in "Jesus Lover of My Soul." Then he asked for the oldest people, and from all parts of the house came the replies — "80," "84," "87," "89," "90," and at last "93." That was

Mrs. Strong, and she got the bouquet for the oldest mother present, and the father's prize went to Edwin F. Read, of Winter Hill, Somerville, 90 years of age.

But not only were there present mothers and fathers, but grandparents, great-grandparents and great-great-grandparents. The ages of the mothers ran from 40 to 93, and those of the fathers from 50 to 90. It was estimated that the combined ages of the mothers and fathers, 3,000 in all, aggregated more than 150,000 years.

Dr. Chapman said it was the most remarkable and inspiring "Mothers' Meeting" in his evangelistic experience, and Dr. Francis E. Clark, head of the United Society of Christian Endeavor, who has addressed meetings in most of the world's great cities, said it was in many respects the most wonderful he had ever seen.

The most pathetic and impressive scene occurred just after Dr. Chapman gave out the requests for prayer. A man over 80 years old arose and said: "Please pray for my brother, 79 years old, in Worcester."

From all parts of the auditorium came tremulous requests from mothers for prayers for erring sons, grandsons, and daughters. Many of the mothers broke down before their petition was finished. To relieve the strain, Dr. Chapman asked the audience to bow their heads in prayer.

The great-grandmothers were asked to stand and be counted, and according to Mr. Alexander's tally

there were ninety. Mrs. Strong was among the half-dozen who rose when the great-great-grandmothers were called for.

A number of the oldest men paid brief tributes to the memory of their mothers. Among those was a man 84 years old, who said his mother died nearly seventy-four years ago and that he remembered her.

Dr. Chapman's sermon was a tribute to motherhood. His text was Proverbs xxxi. 28: "Her children rise up to call her blessed." "The Bible is woman's glory," said the preacher. "It always exalts her. No one has such an influence as the mother.

"Give me every mother in the city of Boston right with God and the men will cease their wanderings, the boys will turn their faces toward home, and Boston will become a veritable paradise.

"But some of you have been worldly, some indifferent. You never can have the text true of you until you realize your God-given position and understand the importance of your ministry. You never can know what the result will be. Don't be discouraged — yours is the greatest power next to the power of God, — yours is the best name next to the name of Jesus."

As Dr. Chapman closed his sermon his daughter, Mrs. Goodson, sang the "Mother Song," and while she repeated the chorus, hundreds of hands, at the invitation of Dr. Chapman, were lifted in request for prayer.

As a matter of convenience, reference may be made

at this point to a service for ministers only, which was held in the Bromfield Street Methodist church, on the morning of February 17. There were more than 400 clergymen present, and in the most solemn manner they prayerfully reconsecrated themselves to the work of the Gospel. They were absolutely unanimous in their approval, expressed in vigorous applause, of Dr. Chapman's contention that the only story that would tell in the pulpit and interest congregations and save souls was the story of Jesus Christ. And they promised, that day, to be true to their calling in private, in public, in the pulpit and in prayer.

Scores of the ministers testified that they had received a powerful stimulus from the evangelistic meetings and from the accounts of them published in the newspapers. Some had learned that the only way to preach was "to preach the Gospel straight." Others had received "a new vision of Jesus." Every one who spoke was inspired and helped to greater things as a result of the revival.

"Give up preaching for the next few months," Dr. Chapman told them. "Take an outline and spend an hour in prayer over it and then enter the pulpit and tell the story of Jesus. People have had too much preaching. It is better for us to spend less time in preparing sermons in an intellectual way and more time in prayer. Then we shall preach out of a full heart."

Among the ministers who told how their towns and

cities were being stirred to better things was one from a city in New Brunswick, 500 miles away. Another came from Richmond, Vermont, 290 miles from Boston. Fully half of the ministers were from distant points in Massachusetts and from other New England states. Testimonies were given first by the ministers from out of town as to how the revival had helped their people, and how the influence had reached them. Then the Boston pastors told briefly how they and their people had been lifted.

A Boston minister told of the reconciliation of three sisters who had not spoken to each other for years. He said he had done his best for five years to bring them together, but failed, and had become discouraged. The Sunday night before they came together, and on their knees asked each other's forgiveness. Others told of the influence of the meetings on their own lives and in their own families.

MEETINGS FOR STUDENTS AND TEACHERS

Two services were arranged in connection with the "Simultaneous Evangelistic Meetings" for the students and teachers of Greater Boston. One was held on "Education Day," Saturday, February 13, in the People's Temple, in Columbus Avenue, the other in Sanders Theater of Harvard University, on the afternoon of Friday, February 19.

A. E. Winship presided at the service first named, and there were seated upon the platform, in addition to the evangelist and singer and their helpers, Bishop

Hamilton, President Huntington, and ex-President Warren, of Boston University; the Rev. Dr. L. B. Bates, Principal Albert C. Boyden, Prof. Anna J. McKeag, of Wellesley College; George H. Martin, secretary of the state board of education; Walter S. Parker and President F. W. Hamilton, of Tufts College.

As Dr. Chapman proceeded with his sermon it was seen that while he was addressing an audience different from any that he had addressed in Boston, he was speaking in the same terms and manner that had characterized his sermons in Tremont Temple.

He began with an expression of appreciation of the presence of some in the audience that were not identified in the movement for which he stood, and of many who represented churches standing for a system of doctrine different from his own. He also referred to the attendance of Roman Catholics as giving him pleasure.

At the end of the sermon he thanked them for "the kindly way in which you have looked into my face, and for the waves of sympathy which have come from you and broken at my feet."

The text was Luke xi. 1: "Lord, teach us to pray."

"Prayer is the most essential experience for the Christian," he said. "We need some one to teach us to pray. Jesus is that great teacher who will lead us into the meaning of the mysteries of prayer.

"Once I heard Patti sing and I thought that one with a voice might thrill multitudes, if taught by such a singer. Once I stood in the pulpit of the

great Spurgeon, and as I listened to the descriptions of the mighty winner of souls I wished that I might have such a teacher. When I read of the wonders done by Paganini with but one string upon his violin, I thought that even I might learn to play with such a teacher.

“Everything is in the teacher. So when you come to Jesus asking that he teach you to pray you have come to the fountain head.

“The New Testament is our book of instruction. You would not be interested in Emerson if you came to him as you come to the Bible, and read at haphazard, a little here and there. Nor could you ever learn to understand Shakespeare if you read him in that fashion. Study the New Testament as a text-book on prayer.

Proceeding, the speaker found the essentials for successful teaching in patience with the pupil, sympathy with his frailties and ignorance, and in love, illustrating these with a number of incidents. All these qualities he found in Jesus as the teacher of prayer.

“What a power you might be in the future of this land if you could win your pupils to the highest ideals. Do you pray over them? Lord, teach us to pray. Thou didst teach George Muller. Teach us. Thou didst teach D. L. Moody. And there is not a teacher here who does not excel D. L. Moody as he was when he began as a shoe clerk in this city. I wish I knew where that store was in which he began; I think I would like to go into it and there reconsecrate myself to the service of his Lord.

“There was once a little boy who chased a butterfly on his way to school and got lost in the rows of corn in a great cornfield. He could not find his way out, and at last he got down on his little knees between the rows of corn to pray. ‘Our father,’ he began, when his own father’s arms were about him.

“That boy who knelt in the corn rows lived to become a college president, and when he was sick unto death and lay on his bed, supposed to be asleep, the doctor said: ‘He is dying.’ He opened his eyes and asked: ‘Am I dying?’ ‘Yes, Mr. President,’ was the reply, ‘you have about a half-hour to live.’ ‘Then,’ said the dying man, ‘I must spend the time in prayer.’ And when they helped him to his knees at the side of his bed he prayed for all his students until weakness overcame him and he was helped back. And nearly every student in that institution became a Christian after the death of that praying teacher.”

Of the 2,000 people, teachers, and instructors in the public schools and other educational institutions of Greater Boston and students in these schools and colleges who had heard this sermon, about one-fourth, including school principals and teachers, some of whom had become veterans in the service, and pupils in young manhood and womanhood, came forward, at its conclusion.

Dr. Chapman came down from the platform, and with Bishop John W. Hamilton standing beside him, offered to all who would accept them assurance cards, containing the “whosoever verse,” John iii.

16, with a blank space for the writing in of the name of the owner instead of the words "the world" and "whosoever."

"I gave out 500 of these cards," said Dr. Chapman at the close of the service. "There was fully that number of people who come to me for them."

In Cambridge great things had been wrought in the district campaign under the leading of the Rev. Henry W. Stough and D. Lansing Spooner, his singer and music director. Dr. Chapman had gone over to the university city one morning to conduct a "Quiet Hour" service in the First Baptist church, which was crowded in spite of the early hour and the heavy rain which was falling.

But it was arranged that one meeting should be held in the interest of the students of America's greatest university and that it should be held within the confines of the institution itself.

Of this student service Bishop Mallalieu said: "It was one of the most impressive services I ever attended. The stillness was profound, the air seemed to be permeated with a mysterious intensity. Dr. Chapman made a very simple address in conversational style, just common Saxon stuff, straight as a ray of light, without a needless word. The singing was vibrant, strong, and musical. The mayor of the city was present. When the students went out there was no levity. They seemed to be in a serious mood."

Almost every one of the seats in Sanders Theater was taken and among the students present were

Chinese, Japanese, men from Germany, Siam, and many other quarters of the world. Withal there was a considerable fraction of the real Harvard present, the men that give the university its tone and distinctive character. Dr. Chapman himself said: "It was the finest university service I ever held, and I have held many." On the platform was Prof. E. C. Moore, Mayor Wardwell, and Dr. Conrad.

The evangelist was introduced to the audience by the Rev. Prof. E. C. Moore, who emphasized in his address such fundamentals as: "Religion takes the form of service and preparation of men for life. It is loyalty; it is personal allegiance; it is a great consecration."

Dr. Chapman said that "after all, university men are not different from other men and I am going to forget that you are in college and just talk to you about your need of the salvation that is in Christ Jesus. There are two kinds of sins: sins of ignorance and sins of presumption. A man who sins again and again presumes on the mercy of God. God is infinite in His mercy, but the man who thus sins has the remembrance always with him and he is guilty of the presumptuous sin of which the Psalmist speaks.

"Not a man in the world can afford to disregard the fact that sin weakens the will. It undermines the man, softens the fiber of his character.

"Many of you are studying social conditions. You know what they are, and I know that you will heed one who has also studied them and knows them better

than you younger men. I tell you, fellows, you can't sin without wrecking the house that you live in. God will deliver us from presumptuous sins by keeping us busy, by diverting our attention to something aside from our sins and temptation, by wooing and winning us to so walk with Him that we shall turn from evil and spurn the sin that once fascinated and subdued us."

And then, at the end, the speaker thanked the students for the courtesy of the reception that they had given him and expressed the hope that some day he might be able to plead the cause of the Harvard men whom that day he had seen and come to respect.

Two of the young men at the rear of the theater that afternoon had been looking for fun in the service. When they went out, one of them was in tears. "He's dead right, that's all," was his only comment.

MIDNIGHT IN SCOLLAY SQUARE

It was designed by the promoters of the Boston revival that meetings should be held wherever there could be gathered an audience that would listen to the preaching of the Gospel and the singing of the songs of Zion. So it came about that there were services in beautiful churches in the Back Bay, the "Quiet Hours," when the morning sun made glorious the scenes of the Redeemer's ministry, which cunning artists had wrought in glass for the adornment of splendid auditoriums; services day and night in Tremont Temple, centrally located, known far and near

as "the stranger's Sabbath home," services in Faneuil Hall at noonday, which market men and merchants, too distant to go to Tremont Temple, might attend without loss of more time than a lunch hour; services in the grand hall of the Mechanics Building, the largest hall in the city; and services conducted by Mr. and Mrs. William Asher, Mr. Lawrence Greenwood, and others of the evangelistic company, in shops, jails, the Chelsea Soldiers' Home, aboard ship, and on the piers of the harbor front, in hospital wards, anywhere and everywhere that the "sky pilots" could get a hearing.

But the midnight meetings in the Theater Comique in Scollay Square were different from all the others. There were two of these services, held, respectively, from 11 to 12, on the nights of Friday, January 29, and Friday, February 5. In these meetings Dr. Chapman and Mr. Alexander faced the most motley crowds that they saw in Boston. Their hearers were lured, most of them, from the saloons and the street corners, by the band of the Salvation Army, which marched through the streets and led the way into the theater, just at the close of the regular performance, and by a transparency bearing the sign, "Rolls and Coffee Free." They went in with a shuffling step, not quite certain of their ground; they sat down and looked furtively about the bedizened room and waited for the next thing to "turn up," hoping, probably, that it might be the rolls and coffee.

They numbered 500 in all; grizzled old men, known in all the district as regular habitués of the slums,

young men, altogether proud to be called "sports," begrimed and unkempt middle-aged men, recognizable at a glance as enrolled in the great company of the "down and outs," young fellows in dirty sweaters and turned-up coat collars, women and girls, some of them never visible by daylight, and, withal, a few who wore costly garments, well-groomed and respectable.

The Salvation Army band went in and took their seats down in front. The leader stood up and announced that while they were waiting for the arrival of the evangelists the band would play "Stand Up for Jesus." While the band was playing Dr. Chapman and Mr. Alexander and their party came in and took seats in plain, wooden chairs on the stage. Then the soul-saving service went on with snap and vigor for an hour. The hungry forgot about the "Coffee and Rolls Free," while Mrs. Asher and Ernest Naftzger sang a verse about, "Where Is My Wandering Boy Tonight?" Then Dr. Chapman read the story of the prodigal son and lingered upon the verse, "But when he was a great way off his father saw him." He caught the attention of his audience by narrating some incidents of his travels, and then went on to preach a straight Gospel sermon, in his usual Tremont Temple fashion. The crowd listened. Here and there an eye lighted up. Several wiped away a tear stealthily. They grew still. Memories were stirred.

Then, when the psychological moment had come, Mrs. Asher sang "Mother's Prayer," and Dr. Chap-

man called out, "How many of you are aching to hear a woman pray?" A hand was lifted timidly; then another. Dr. Chapman came down and moved rapidly through the aisles and in and out of the rows of seats, speaking to men and women, one by one. The first to "come" was a young fellow with unkempt hair and a red bandanna knotted about his neck. He strode up to where Mrs. Asher and the Rev. Dr. Herbert S. Johnson were standing and got a warm grasp of the hand from each of them. Perhaps threescore thus gave token of their sense of need and desire for help. The last was a man of middle age, with a wide expanse of immaculate shirt bosom — something almost startling in that assemblage — who walked down the aisle, took the hand of the evangelist and walked back again to his seat. "Get on to the sparkler," said one of the men he passed. He wore a big diamond in that shirt front.

Then Mrs. Asher offered a simple prayer, the phrases inspired by her woman's intuition of the circumstances of those among whom she was kneeling, circumstances, too, which had become familiar to her in her work with her husband as a rescue evangelist.

Then came the rolls and coffee, dispensed by the Salvation Army lassies. "I think we got about fifty," was Dr. Chapman's only comment when he left the theater.

It was the same story, with variations, on the night of February 5.

The Salvation Army band marched from Summer

Street into Scollay Square playing "Coronation," and thousands followed in its wake. Some one who had been in the Theater Comique remarked that the last picture shown inside had been one of Appomattox, the last scene of the Civil War. It was fitting, for when the soldiers of the cross entered the theater it meant surrender for some of those who crowded into the room.

The evangelistic party included Dr. Chapman and Mr. Alexander, Mr. and Mrs. Asher, the Rev. H. S. Johnson and Colonel Adam Gifford, of the Salvation Army. They were recognized as old friends, and there was a burst of applause as they made their way to the front. They looked out upon a room that was choked with people, wedged together so closely that it was impossible to be comfortable, and of a multitude of "types." The poolroom frequenter was there, the Magdalen of the streets, dressed gaudily and cheaply, the half-intoxicated man, the idly curious and the openly scornful, the shabby, the destitute, and a few of the genteel. Sprinkled about the room were the Salvation Army girls, with stripes of red on their poke bonnets.

Everybody sang, although some of the voices were not very melodious, and not all the singers were certain of the tune. But not in the Temple meetings had the singers been more sincere than were many of these. Dr. Chapman told the story of Calvary, and not in Boston did he make a more passionate or a more effective appeal.

Then the evangelist began to go through the audience again and grapple, one at a time, with the people. Testimonies were called for. A young man got up and told his story. His language was not classical, but he said a lot and the listeners had no difficulty understanding what it was that he was trying to tell them. "I was no good a week ago," he said. "I came over from the theater where I was doing the clown with a gang to raise the Old Harry here. Then I got saved. I've been doin' better since. I know some of you fellers is ready to kid me on the outside, but I've stuck through it for a week now, and I'm goin' to stick like glue."

The crowd applauded that. Many of them knew that on the Monday before, two days after the first Theater Comique meeting, this man had resigned his place as clown.

Another man who attracted much attention was one who did not yield to the evangelist's invitation, and resisted all persuasion. He was a well-known character, "a regular rounder." It was evident that there was a struggle going on below the surface, and that the seed was sown in his soul that might later bear fruit.

One by one and two by two the men came to the front and took their stand. Faces were changing in expression. Hope was coming to the surface where blank despair had long reigned. Sneers were melting into smiles. Hard faces were growing soft. The speaker had gripped first the memory, then the con-

science, then the heart, then the will. These hearers did not like to think, it cost them too much pain to think, but it was the evangelist's purpose to make them think, and he was succeeding. The hymns led by Mr. Alexander, the songs of Mrs. Asher, and the brief, pointed prayers, the handclasps of the workers, the invitations of the army lassies, all contributed to secure the prayed-for result.

There were several girls who "came" this time. Boys in the teens "came" with faces that bore the traces of dissipation, and disheveled men who had buffeted and fought the world for years. They numbered more than a score in all, and each got a brotherly handclasp from the evangelists as the meeting ended. To make these "results" permanent is the work of the Salvation Army and of the pastors, who will keep watch of these "converts" and aid them in all possible ways to stand.

THE QUIET HOURS

No meetings of the revival series conformed quite so closely to the order of worship at the usual services of a Sabbath morning as did the "Quiet Hour" services which were held alternately in the Central Congregational church and the First Baptist church, located in the Back Bay, and whose pastors, respectively, are the Rev. Dr. John Hopkins Denison and the Rev. Dr. Francis H. Rowley.

Of these services there were eight in all, omitting to count the meeting in Park Street church on the after-

noon of January 27, to which reference has been made already in this narrative, and which was in the nature of a preliminary statement by the evangelist of his conception of the nature and purpose of revivals. On the following days, Thursday and Friday, of that same week there were services at 4 in the afternoon in the Central Congregational church and the First Baptist. There were three the next week, but the hour for them was changed to 10 in the morning. The one on Tuesday, February 2, was held in the First Baptist church, and the others in the Central church. Tuesday of the next week was "Church Day," when there were special morning services in all the co-operating churches, and on Wednesday, February 10, the evangelists went over to Cambridge and conducted a "Quiet Hour" in the First Baptist church there, where some of the best of the district meetings were going on under the direction of the Rev. Dr. Henry W. Stough. But on Thursday and Friday of that week there were morning meetings in the Back Bay churches. On Monday morning, the 15th, Dr. Chapman was with the Presbyterian ministers, and on Wednesday occurred the notable meeting of clergymen of all denominations and from all parts of New England in the Bromfield Street Methodist church. But on Thursday, the 18th, a final hour was arranged by request.

None of the meetings of the evangelistic campaign was lacking in dignity, but the "Quiet Hours" were attractive, especially to many who did not quite

understand the "freedom" of a pointed personal appeal in a Tremont Temple service. The Back Bay churches were filled always; whether the services were held in the afternoon, as at first, or in the morning, and the congregations represented often a large fraction of the refinement and wealth of the city. At times admission was arranged by ticket and several times the auditorium proved inadequate for the numbers that sought admission. The predominant note of these meetings was quietness. They were not somber and heavy. The Alexander hymns were used, and they were sung with vigor. The sermons were delivered with the same definiteness of application and the arrows were feathered with the same variety of illustration as characterized the evangelist's appeals elsewhere. But there was a subdued tone, a reverent stillness throughout these meetings that made them particularly impressive.

At the meeting in the Central church on Thursday, January 28, the topic considered was love and sacrifice, and the congregation had a striking illustration of the way that Dr. Chapman and Mr. Alexander reinforce and supplement each other.

"It was one night in Sydney, Australia," began Mr. Alexander, "just after a meeting in the town hall, a member of the choir asked me to write something in her book beside my name. And I wrote hurriedly this question: 'Are you a living sacrifice?'"

"Three days later a young woman came to me and asked me if I remembered what I had written. I

said I did not. 'Well,' she said, 'it wasn't my book, but I was curious to know what you were writing, and I looked over your shoulder and saw it. And it kept me awake two nights.

"'But,' she said, 'I settled it at 2 o'clock this morning. I am now a living sacrifice. I have surrendered all to the Lord.'"

Then Ernest Naftzger sang "Full Surrender," and Dr. Chapman entered the pulpit to give a message that fitted into the incident that Mr. Alexander had related and the suggestion that Mr. Naftzger had voiced in song. "What I am to talk to you about this afternoon," he said, "is love, the power of love. If we had it in the church we could win men to Jesus. That is the secret of power. Love never faileth.

"All through the Old and New Testament we find the story of the infinite power of love. And if you search through church history you will find the same thing is true. Wherever there was a minister who could hold and stir, he was an apostle of love.

"What they say about your own Bishop Brooks is not so much that he was a giant as a preacher, but they speak of him as Mr. Great Heart — a man who, by the very look of his eye, and the ring of his voice, and the kindly clasp of his hand, used to win people.

"I have been asked whether in my church work I have ever made any difference between rich and poor. I have been pastor of a church where the people were all poor, and I have been pastor of a church where they were all rich, and I never made the slightest

difference. I found that all I had to do was to sound the note of sympathy and love, to show them the spirit of Jesus. It always wins.

“Travel up an down your own Commonwealth Avenue and Fifth Avenue in New York and you will see that there never has been such luxury. And in the hotels there never was such a show of wealth. But go through the slums and you will find that there never has been such a call for love.

“I never saw a child playing upon the streets, dirty or disheveled, that I did not think of my own little boy, shielded from all danger, and that I did not say, ‘That is a call to love.’ And I never see a woman, careworn and perplexed, that I don’t say, ‘Call to love.’ And I never see a man enduring the grind of poverty that I do not say, ‘Call to love.’

“I had a great sorrow come into my own life, and a distinguished friend came to see me. After he was in the room with me five minutes he said, ‘You must excuse me. My secretary made an appointment for me with one of my mill operatives, and I must keep it.’

“And this man, whose name you see in almost every magazine, went down to the poor home of his employee, and he found him in a bare little room with a little casket in front of him and his face in his hands. And my friend went up and put his hand on the man’s head and said: ‘Tom, I’m so sorry. Lift up your head, Tom. I know about it. I buried my own first born.’ And when he went away the man found \$10 in his palm. That was love.

“If I am a Christian, I won’t stop my ears to the cry of the poor. And I won’t say all is well when my brother’s heart is breaking. And I won’t sing and rejoice when the man back of me is losing his place in the line.”

The next afternoon, in the First Baptist church, Mr. Alexander started the song service with “Almost Persuaded,” and it proved to be a keynote for the entire meeting in the tenderness and poetical quality of its appeal. “Come unto Me all ye that are weary and heavy laden and I will give you rest.” Over and over in the course of his address Dr. Chapman quoted the familiar passage from the first Gospel. “This is the invitation,” he would say. “I give it to the man in this church with heavy burdens to bear. I offer it to the mother whose heart is breaking. I speak it to you whose souls are sorely tried.”

In the front row of pews was a gray-haired man with the face of a saint, wearing a black skull cap, whose hands trembled violently as he lowered his head into them in the midst of the address. On the steps of the pulpit sat another old man wearing the garb of a clergyman and his shining face seemed to beam a benediction upon the listening congregation. There was emotion sweeping like a tide over the people, but the very restraint with which they kept back their tears and shut their lips made the impression the more moving.

“The Spirit of God,” “The Story of the Fifteen-Day Visit of the Apostles Paul and Peter,” and “The

Three Crosses," were the topics which were considered at the services of the following week. To many who attended a number of the meetings in Tremont Temple, as well as in these Back Bay churches, the service in the First Baptist church, when the evangelist spoke upon the Spirit of God, was the most impressive and the most satisfying of them all. It was impressive because of the personal incidents relating to the evangelist and the choir leader which were related, because of the subject which was considered and the method of its treatment, and because of the minutes of silent meditation following the benediction with which it was concluded.

Mr. Alexander led the audience in singing the old-time hymns, "He Leadeth Me," "Even Me," and "I Need Thee Every Hour." Dr. Chapman added interest to the last named hymn when he told how he had been called up on the telephone at his room in the Commonwealth Hotel, and when he answered was told that a party of Boston business men were gathered together and wanted to speak to him. And, as he put his ear to the receiver and listened he heard in clear, beautiful tones, those business men singing:

"I need Thee, O! I need Thee,
Every hour I need Thee;
O bless me now, my Savior,
I come to Thee."

Mr. McEwan, the former Scotch opera singer, and Mr. Hemingway, another of the leaders in the Gospel forces of song, sang together "In Jesus," the words

of which were found on the desk of a converted infidel after his death and were set to music by Robert Harkness. And then the audience, in subdued tones, sang the last verse, beginning:

"My Jesus, I love Thee,
I know Thou art mine."

"Personally," said Dr. Chapman, "I value these quiet hour services more highly than any other feature of our work. I think it is a great privilege to feel that we can come here and sit alone with Him in this quietness and just hear what He has to say. As we sit here to-day, let us say to Him, 'Speak, Lord,' and as He speaks let us listen.

"My text to-day is Romans xv. 30: 'I beseech you for the love of the Spirit.' I never heard any one say, except once, that he loved the Spirit of God. That man was an officer in my church. I never saw any man study the Bible as he did. And once, with tears staining his cheeks, he looked into my face and said: 'Pastor, I have come to love the Spirit of God.'

"It made a profound impression on me, for I had never heard any man say it before, and I never have since. You say there is not less said about the Spirit of God than about the Father or the Son. But there is, and there is a reason for it. If you are familiar with the Scriptures, the Old Testament and the New, you will find the Spirit of God always witnessing to Jesus Christ.

"The chaplain told me the story of the captain of the Merrimac. He did not believe in the Bible. There

was nothing of it, he said, that he could accept. He despised ministers. Even the chaplain could not move him. And then one day the chaplain brought him the book, as the old man lay on his sick-bed, and said: 'Read it and if there is anything in it anywhere that you could accept, mark it with this red ink.'

"And the old man said, 'But where shall I begin?' and the chaplain said: 'I should begin with the Gospel of John.' So the captain took the book and he read the first two chapters without making a mark. And then he started the third chapter, and for a time he read without making a mark. Pretty soon he came to the 16th verse, and as he read the tears came to his eyes and he put his pen in the ink and he marked, 'For God so loved the world.'

"The captain died, and the chaplain sent his Bible home to his daughter, and he said: 'If you could only have seen it. There was hardly a page that was not marked with red ink. He had found the Spirit of God.'

"Talk to me about the pleasures of the world! I will take Mrs. Charles M. Alexander, whose social position in her home is quite as good as yours, whose distinction in her home is quite as great as yours. And I will take you down to the city of Philadelphia and I will show her to you with her arms around a fallen woman for half an hour, until finally the woman raises up her face and says, 'I will.' And then when I show you Mrs. Alexander's face wreathed in smiles and touched with the light of heaven, I will show

you something that you can never get in the world — the Spirit of God.”

Next day in the Central church, the discussion of the visit of Peter and Paul gave the speaker an opportunity to drive home some pointed appeals and clinch them by the suggestion that these two men, both on fire with devotion for the Master, spent all their time talking about Jesus in the fifteen days they were together, and that after all that kind of personal and conversational preaching is the most effective.

“I believe there is one sure way to have a permanent revival in the city of Boston. Not of necessity to have great meetings and this great excitement. We rather deprecate the excitement. Certainly not to make undue appeals to people’s emotions or fears. Jesus never did that. But I believe the best way to have a permanent revival in Boston is for everybody to live close to Jesus Christ.

“It seems to me it is a great shame that those of us who have called ourselves Christians should have lived so long with our children and our loved ones and our friends and they not know we are Christians. Unless the people around us know we are Christians there is something wrong with our Christian experience.

“‘I abode with him fifteen days.’ So reads the record. You know there is a great power in fellowship. There are some visitors we don’t like. There are some I don’t like, and whenever I get a letter telling me they are coming I get blue.

“But there are other visitors. S. H. Hadley used

to visit us every summer. He was the most like Jesus Christ of any man I have ever seen in my life. He went down to the depth and then God raised him up, and with his great New England ancestry and the marvelous grace of God playing through his life he was simply beautiful.

“He used to come and stay at our house in the country for ten days or two weeks. And when we heard he was coming the children never played and the servants wouldn't work. They almost forgot to serve at the table at the dinner hour looking at him. We used to sit at his feet and get him to tell over and over the marvelous story of his conversion. And when he went away everybody would stand on the piazza and wave good-by with one hand and wipe away the tears with the other.

“Fifteen days talking of nothing but Jesus! I think that was the secret of Paul's power. Peter was a fisherman and ignorant, but that is nothing. Jesus will make you great, whatever you are.”

When on Friday, in the same church, the revivalist spoke on “The Three Crosses,” he made it clear once more that he conceived the message of the Gospel to be the same to the rich and the poor. “I never make any difference,” he said. “Money doesn't buy peace, and social distinction will not procure happiness. And under the finest garments I find the same aching hearts that I find under the tatters and the rags of people in the tenements and the slums.” There were many patrician faces that were wet with tears as he

emphasized these statements and illustrated them from his inexhaustible fund of reminiscence and anecdote, and many lips whispered "Amen" when he continued:

"And so this morning I hold up to you, as I would hold up to the Salvation Army crowd in the streets, our matchless Savior."

The service in the Central church on the morning of February 11 was marked as the most largely attended of them all, and by an address probably the most poetical of all that the evangelist delivered in Boston. Men and women representing the highest plane of culture, refinement, wealth, and social eminence in Boston were present.

Admission was by ticket until 9:50, and before that hour every seat was taken and hundreds were standing. It is estimated that 2,000 people participated in the service. Mr. Alexander led the audience in song and Mr. Naftzger sang one of Mr. Harkness' hymns as a solo. Dr. Chapman preached on the sacrifice and sufferings of Christ, and when he closed many were in tears.

"My text," he said, "is Psalms xliv. 8: 'And thy garments smell of myrrh and aloes and cassia out of ivory palaces.' This psalm contains the poet's picture of Jesus Christ, and for that reason it is very beautiful. It has been said that of all substances ivory best bears the ravages of time. And this was a poet's way of saying that Jesus is infinitely eternal and unchangeable.

“Do you know the story of Jesus is never complete until you put all the old book together. In the Old Testament we hear Him say: ‘I am.’ And the sentence does not seem to be finished. A little later on we come to this, ‘I am that.’ And the sentence is not finished until you come to the New Testament, and then you read, ‘I am the way,’ ‘I am the life,’ ‘I am the door.’ And ‘No man cometh unto the Father but by Me.’

“Business men who are here this morning, forget your business. Society women, forget your busy life. Broken-hearted women, seeking for peace, forget your sorrow. Crushed and disappointed spirit, may I show Him to you, coming from his ivory palaces?”

What was expected to be the last of the “Quiet Hours,” in the First Baptist church on the morning of February 12, the evangelist again urged the spirit of service. “I do not care necessarily for public confessions,” he said. “Shut yourself in your room and turn the key in the lock and say, ‘Lord, put Thy finger on the thing in my life that is not right,’ and again, ‘Speak, Lord, and I will serve.’ Will you not in this blessed hour realize that you are alone with God, that you may shut all the world out by closing your eyes and bowing your heads, and will you not, here and now, give yourself altogether to God to do His will and to enter into the fullness of His blessing?”

But an additional “Quiet Hour” had to be arranged, the admission to be by ticket, for those who

were on the Back Bay parish lists, whether as church members or adherents. At some of the earlier Back Bay meetings the people of the district itself had had difficulty in securing entrance to the churches. This ticket plan for a final meeting was intended to overcome this objection.

On the morning appointed, Thursday, February 18, the first Mechanics Hall day, the Commonwealth Avenue Baptist church was crowded, the larger portion of the congregation being women. Mr. Alexander conducted the song service and Ernest Naftzger sang various numbers. The address upon "The Shepherd Psalm" was simple, searching, and sympathetic.

THE WORK OF MR. AND MRS. ASHER RESCUE EVANGELISTS

The story of the month of the evangelistic campaign has so many sides that there are a score of them to which no allusion can be made in this narrative, although, were this a comprehensive history, it would be necessary to consider them all at length. There is the work of the superintendent of the personal workers, Ralph C. Norton, and of his wife, who acted as an accompanist and singer. They held conference meetings, directed the "drawing of the net," and, with the co-operation of Secretary Mehaffey, of the local Young Men's Christian Association, who had done the preliminary canvassing for and organizing of the big corps of ushers and workers, they made it very difficult for any person in the great Tremont Temple

congregations to get away without having been approached tactfully by some man or woman and asked to consider the question which the leaders were pressing upon the hearts and consciences of their auditors.

A long and picturesque story might be written also about the shop meetings, some of which were led by the Ashers, but most of them by Lawrence Greenwood, the director of music in the Codman Square group of churches. He conducted five noon meetings in the shops of the Boston Woven Hose Company, two in the John P. Squires shops, and one in the shops of the Simplex Electric Company, all located in Cambridge. The Rev. George R. Stair also conducted shop meetings in the works of the Thomas G. Plant Company in Jamaica Plain.

Then, too, there was what the reporters considered "a good story" at the meetings in the Bowdoin Square Tabernacle, whose pastor, the Rev. F. E. Heath, was indefatigable in his efforts to push the work along. These meetings were held at all hours of the day and night, and it was in one of them that "Jerry, the Crook," made a vow that he would start in that new way of living which the evangelists were recommending.

But the pair that gave the reporters the most trouble were the Ashers. They had no regular appointments. They were to hold meetings wherever they could get access to the class of people that it was their business to reach. Sometimes their meetings were scheduled in the program, which was published

day by day, but more than likely they were not. That was because their meetings were often arranged only an hour or two in advance, and also because they were anxious to dodge publicity, too much of which would mean a crowd of church people who, all unintentionally, would "queer" the services.

So the reporters had a hard time keeping on their trail. Here is a partial list of the meetings which these workers held: An overflow service in the Warren Avenue Baptist church, on Sunday evening, January 31; meetings for women only on the afternoon of February 3 in the Central Congregational church and at night in the German Baptist church in Jamaica Plain, both conducted by Mrs. Asher; the next night a meeting in Park Street church for women only; on the following Sunday Mrs. Asher spoke to women in the afternoon in the Bromfield Street church and husband and wife together conducted an overflow meeting that night in the chapel of the First Congregational church in Malden, and then at midnight they accomplished the feat of holding a service in the Staniford Street Mission in lower Boston; on Monday, the 8th, they held a noon meeting in the round-house of the Boston and Maine railroad in East Cambridge, and that evening they spoke in the Bowdoin Square Tabernacle; on Tuesday night they were again at the Tabernacle, and in the afternoon at the Soldiers' Home in Chelsea; on Thursday at noon they were in Cambridge at the Mystic Wharf car shops, and in the afternoon Mrs. Asher spoke to women at

the Friends' church in Townsend street; then on the next Sunday they were at the First Baptist church in Malden in the evening; and on Wednesday, February 17, they held a meeting in the Railroad Young Men's Christian Association in the rear of the old Fitchburg depot at noon, and late that night they spoke at the William Tell House in down-town Boston.

But this mention does not tell more than a fraction of the story. There were services in the Charles Street jail, aboard the Monitor down the harbor, on the water front, on the Wabash at the Charlestown navy yard; in the employees' hall in Houghton & Dutton's department store, at the Florence Crittenden Home, and only themselves know just where else. Then they were frequently doing service in the meetings at the Temple. Often Mrs. Asher conducted the after-meetings for women while the men were with Dr. Chapman and Mr. Alexander in Lorimer Hall. She conducted some of the conferences for the planning of "Mothers' Day." Mr. Asher was seen often scouting about the alleys and the streets of the slum section of the city. It had been a great disappointment to him that it had been thought unwise to grant permission to hold services in saloons. To have done so, in the judgment of the excise commissioners, would have opened a loophole for future violations of the law prohibiting music in saloons. So the little organ which Mr. Asher had carried into hundreds of drinking places in other cities did not enter the saloons of Boston, and Mrs. Asher did not sing in these places

as she had expected to do when she came to the Hub.

Now for a condensed story of a few of these meetings that will show what were the methods of these rescue workers and the success which attended their efforts. They spent a half-hour with 500 employees of the Houghton & Dutton Company in the clerks' hall at midday. Up to the eighth floor Mr. Asher carried a black box, which later developments showed was a miniature organ. Right after arrival he climbed on a chair, announced that he wanted to shake hands with all the girls, and when they all put up their hands he waved his own and shouted, "Hello, girls." Then everybody sang "Nearer, My God, to Thee," Mrs. Asher sang the "Sparrow Song," and her husband went on to explain that he had no intention of trying to induce any of the girls to change from one church — Catholic, Protestant, or Jewish — to another. Then he climbed aboard the chair again. "I am going to take my text," continued Mr. Asher, "from Timothy i. 15: 'This is a faithful saying, that Christ Jesus came into the world to save sinners; of whom I am chief.'

"Why do we preach a Gospel in a place like this? It's simply because we have a message that fits every human heart, no matter how great its sin may be or its disappointment. A man or a woman who is in the right relation with God is one who is happy. We know that if we can get others to accept Him in that respect we shall be all the more happy."

At the end Mr. Asher asked all who would like to

be remembered in Mrs. Asher's prayer to raise their hands. Almost every girl in the room raised her hand.

Over at the navy yard their service was held aboard the Wabash, on the starboard side of the deck. The little organ, the gift of a reformed saloon-keeper of Minneapolis, was put in the center of the group of officers, tars, and marines, and they made the ship ring with Gospel hymns. Nearly all of them knew "He Will Hold Me fast." Mr. Asher mounted a chair here, also, and in his own particular brand of English — "you see it's a vernacular that the boys understand," he says — he gave them a talk on the God idea and remembering the Golden Rule in their relations, man with man.

In Peter Smith Hall, in the Soldiers' Home in Chelsea, the Ashers held a service that was similar and yet different. There were 300 veterans present and some of them were helpless cripples in wheel chairs, who were brought down the elevator from the hospital and pushed along by their fellow soldiers. Mr. Asher got their hearts at once by saying that they were all more experienced in life than was he and that he would talk to them as to his father. Then he made a simple appeal that they give their hearts to Christ. Mrs. Asher sang for them and the song that they all wanted to join in singing was "Nearer, My God, to Thee." There was ingenuity in the construction of the address. "You had faith in your colonel when you went into battle in the old days," said the evangelist. "Why not just transfer some of that faith

to Jesus Christ? You fought to free the slaves; accept the deliverance from the slavery of sin. The country has made good its promises to you. Why not believe that God will make good His words to you?"

Later they went into the hospital and Mr. Asher went from bed to bed and spoke to the hundreds of sick and maimed men, while Mrs. Asher sang for them. There were twoscore of the veterans in the hall below and in the hospital who expressed the desire to lead Christian lives.

The service in the William Tell House was held for the men and women of the theater. That hotel is located at Somerset and Howard streets in the West End and is frequented by player folk of the cheaper theaters. It was arranged by the hotel and theater chaplain, the Rev. E. C. Webster, and the woman proprietor of the hotel endorsed the idea. The meeting was held in the dining-room, where rows of chairs had replaced the usual tables. When the men and women of the footlights passed on their way to bed after the show, tired out and looking it, they dropped in, fifty of them, out of curiosity. There were more men than women, and some of them would have been finds for the caricaturists. The girls were all dressed plainly and the gorgeous hats and brilliants conspicuous by their absence. There was "make-up" on a good many eyelashes and rouge on most of their cheeks.

The service was opened in the Asherian style. "I guess the Palace Theater hasn't let out yet," said Mr.

Asher. "When that show's over probably a lot more will come in. This meeting is only for theater folk. We didn't put any notice in the papers because we didn't want the others. We just wanted you that don't often get a chance to go to church. Let's sing a hymn. Will some of you help to pass these slips. You'll find the words on them. Most of you know them, anyway."

The little organ was opened and before long most of the fifty were singing. "I want every one here who had a Christian home and a Christian mother to hold up their hands," said the evangelist. Only a few did not put up a hand. Then Mr. Asher took two Bibles from his pocket. One was the King James version and the other the Catholic (Douay) Bible. "The text is the same in both," he said. "'For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life.'" On that verse from John he talked about ten minutes. Mrs. Asher offered prayer. Half the fifty got on their knees and the others bowed their heads.

But the most distinctive of the Asher meetings was the one in the Merrimac Mission at 105 Staniford Street, at midnight. That was really strenuous.

The mission room is a vacant store. The walls are blue and white and hung with a few mottoes and a big sign, "Get Right With God." There is a pulpit and a little cabinet organ at one end and the room is seated with about seventy plain chairs. Often the

crowd that comes in for service is only half sober, and some of the regulars enjoy an argument with the preacher. Then the room has only one ventilator in the ceiling at the back, and the air gets stuffy and the heat almost unbearable.

Before the Ashers arrived the superintendent, Mr. Winslow, had the people start singing, and the listener who thought there was some volume to the singing in the Temple would have been astonished at the vigor which these singers showed. At 11 o'clock there was not a foot of standing room left for the later arrivals, and when Mr. Asher came he just jerked off his coat and waded in. His talk, he wouldn't like to have it called a sermon, was full of expressions that crooks understand, entirely intelligible to every one present.

"You fellers look pretty good to me," he began. "I wish a bunch of you could get out on the sidewalk and flag some of those fellows going by. We've got a good thing here, and a lot of them ought to go up against it."

"They'll be in in a few moments," said Superintendent Winslow, half-way down the aisle. And he was plumb right; they all came in, especially after the saloons began to close at 11 o'clock. One man floated in almost as Mr. Asher began, with much more liquor aboard than he could carry comfortably. He wanted to talk, and Superintendent Winslow tried to hush him.

"Come up here, Buddy," said Mr. Asher. "O, let

him alone — he'll be a good feller in a minute. Now while we were singing "Throw Out the Life Line" —

There was another hymn, and then the revivalist said: "Now, I want to hear from some of you men. You needn't think you've got to keep your yap closed and let us do all the singing, because we're not going to do it. By the way, how many converts are there here to-night"?

The converts were all seated together at his right. Twenty men raised their hands at the revivalist's question.

And before that meeting was over Mr. and Mrs. Asher had those men on their knees, teamsters, scrap-pers, cooks, coachmen, laborers, riveters, icemen, sailors and all; he got them to own up that they were tired of sin and to declare that if God would help them and they could get "a hand up" somewhere they would cut it all out and begin over. It was a real triumph and when at 12:45 the window was smashed and the door kicked in by sidewalk roughs the victory had been won.

So William and Virginia Asher go about their work. It is their work and they go about it in ways that might cause consternation in a Back Bay church, but it wins. Mrs. Asher finds it hard sometimes. It was in Duluth that Dr. Chapman found them and invited them into what became their life work. It was in Des Moines that they held a service in the saloon called "The Fence," because it was the resort of thieves and criminals, kept by a man suspected of two murders,

and they won that man and he sold out and bought a farm with the proceeds. In Richmond they held services in low saloons, where black and white mixed, and Mrs. Asher has yet to meet her first insult. But it was also in Richmond that they held a meeting in the municipal court and the judge, a man of influence and ability, who had not been attracted by religion — it was Judge Cretchfield — was among those who held up their hands when the invitation was given for those who wished to express their intention to lead a better life. Here is Mrs. Asher's own conception of her work:

“HOW I WORK FOR THE SALVATION OF THE DERELICTS
I MEET IN THE BARROOMS

“Every man, however degraded, has a heart in which the spring of sentiment can be touched if the opportune moment is seized to pierce its innermost recesses. Men who for years have never felt the influence of a home's surroundings, who have neglected even to think of the mother whose loving admonitions they have neglected ever since they were listened to, can be reached by a few simple but direct references to ‘mother.’

“My song, ‘My Mother's Prayer,’ has proved a good saver of souls, for it tells, and so very simply, that many a calloused heart has been reached by what a mother's love will do for a child. My short talk does the rest.”

A GLIMPSE OF THE WORK IN THE TWENTY- FOUR DISTRICTS

Greater Boston, divided into twenty-four districts, not counting the Central district, which had Tremont Temple as its focal point, with a revival meeting in each every night for three weeks except Saturday, led by an evangelist and a singer, under the auspices of more than 160 churches of various evangelical denominations, each district having its own committee of management and all under a general executive committee, of which Dr. Conrad was chairman, with headquarters in the Temple, and the whole under the leadership of Dr. Chapman, who was responsible for the supply of the evangelists and directors of music, the series of meetings to begin in each case on January 26 and to end on February 17, when the four days of mass services in Mechanics Building were to commence — this is the plan in outline which gave the campaign the name, “The Simultaneous Evangelistic Meetings.”

It is possible merely to allude in the course of this narrative to some of the features that made the work in these groups of churches significant.

It was a delicate task that had to be fulfilled long in advance of the start of the meetings, that of assigning the visitors to the various groups. No serious mistake was made. In some instances the “fit” was surprisingly perfect and the singers and preachers at once captivated the hearts of their hearers. In some

places the enthusiasm was as great as at the center, and the meetings almost as spectacular. The reports from these district centers on "Good Cheer" Mondays imparted new zest to pastors and laymen week by week.

On the opening night, Tuesday, January 26, there were services in all the groups except the Central. The Rev. Herbert Johnson, chairman of the publicity committee, went from suburb to suburb, night after night, and kept watch on the situation in each one. That first night he said that he was satisfied.

"It's a good beginning. Some of the churches were full. All had good congregations. The numbers ranged from 500 to 1,000 and more."

Upon this basis it was estimated that 15,000 heard the revivalists that first night in Somerville, Charlestown, and the other suburban cities upon the north; in the Newtons and Brookline and the region to the west, in Dorchester, Roxbury, and South Boston, and in the South End.

In Newton Center there was a large congregation in the Methodist church; in the South End of the city proper there were 1,000 in the People's Temple, and 700 in Tremont Street Methodist church; out in Melrose there were more than half a thousand present in both the Highland Congregational and the Center Baptist churches; in Brookline the people who had the Rev. Dr. Frederick B. Taylor, pastor of a great Baptist church in Indianapolis, were convinced that they had "the right man"; almost a thousand came

to the first meeting in Dorchester, and in Malden, Charlestown, East Boston and South Boston, Stoneham and Roxbury, Somerville, Quincy, Everett, Jamaica Plain, Allston-Brighton, Upham's Corner, Field's Corner, West Medford and Watertown there were large congregations. In Cambridge there was delay, for the Evangelist was coming from Kansas and was hindered on the way.

In all these opening services the speakers reassured the hearers who had sinister notions of "cyclone revivalists," and emphasized fundamentals upon which they expected to take their stand in the meetings that were to follow. They appealed for a renewal of consecration on the part of the church people and for hearty co-operation in the common cause.

In East Boston — to take the groups one at a time — the evangelist was the Rev. Thomas Needham and the singer John W. Reynolds. From the first the Maverick Congregational church was crowded and on Sundays the attendance was extraordinary. Twice the evangelists, personal workers and pastors, headed by the Salvation Army band, marched through the streets and into the church, bringing with them many who might not have come if their attention had not thus been won. Mr. Reynolds adopted Alexander methods in leading the singing and called soloists out of the audiences. One night he thus used a former opera singer, a man with a magnificent voice, and a little ten-year-old girl. When the final night came hundreds of cards had been signed and testimonials of

esteem were presented to the visiting leaders and to the chairman of the local committee, the Rev. H. A. Manchester. Ex-Governor Bates was on the platform and he urged the people to be generous in their treatment of the evangelists.

The "Men Only" services had proved so popular and profitable that plans were made before the evangelists left for their continuance and unique announcements were prepared for distribution in the pay envelopes in many establishments where large forces of men are employed:

"Whether you are Jew or Gentile, atheist or Christian, Socialist or single taxer; whether you are Republican or Democrat, believe in high tariff or low tariff; in merry widow hats or rights of men; in the eight-hour day or in the suppression of the United States Senate, in a tax on bachelors or voters, does not make any difference, you are invited to the Maverick church Sunday afternoon, Feb. 21, at 2 o'clock; but you must believe in free speech and fair play for every man." These meetings were planned primarily for workingmen and current issues were discussed in them.

The meeting of the Jamaica Plain group were led by the Rev. George R. Stair, of the Baptist church, in the college town of Middlebury, Vermont, and Chester A. Harris, Gospel soloist. At nearly every meeting, once the campaign was under way, there were decision cards signed and sometimes the number of these expressions of intention was large. At the end it was announced that nearly 700 had signed these cards.

In the Stoneham district, where the work was led by the Rev. Edgar E. Davidson, with Charles A. Pearce as singer, there was developed a quiet and thoughtful interest, and at the end it was stated that 250, half of them adults, had announced their determination to lead the Christian life. The Old People's service on February 11 was the most impressive of the series, and there were present sixty who were more than 70 years old and three who had reached 85. A hundred school children came to sing for the aged folk. The old-fashioned testimony service was used frequently by this evangelist. On the final Sunday the largest gathering of men ever seen in Stoneham came together. At one meeting two boys came into the inquirer's room each bringing his father. Each boy had started alone.

Audiences of a thousand and more were common at the Somerville meetings, which were held in the Broadway Congregational church. The Rev. H. N. Faulconer came from Kentucky to lead them, and I. R. Hemminger was his choir director. They surely were "instant in season and out of season." On one of the Sundays of the series they were before the Sunday-school of the church at the noon hour, at the Perkins Street Baptist church in mid-afternoon, when thirty persons came forward, at the Young Men's Christian Association building talking to men an hour later, when twenty men made a start, and at night they faced 1,500 in the church and fifty gave expression to their purpose to adopt the Christian

way. On the last night there were 1,500 again present, and as in other districts the evangelists were made to feel that they had endeared themselves to their hearers "for the work's sake."

There were no "off nights" in Everett. Even when a severe storm was raging the First Methodist church was crowded. Here the evangelists were the Rev. Ora S. Gray, who said his purpose was to get people ready, not so much for heaven, as for Boston, and Charles F. Allen. Overflow meetings were often necessary and Mrs. William Asher, of Dr. Chapman's personal staff, came over to help. One feature of these meetings that touched all hearts was the singing of a blind boy, who rendered Gospel solos in a most moving way. Then one night a young German girl, who had been in America but a few months, came forward before 1,200 people, weeping like a little child, and told in broken English her intention to take Christ as her Savior. It was in one of these meetings that a man went first to the door and threw a whisky bottle crashing into the street and then came to the altar. Two nights later he had another man with him.

Dr. Frederick B. Taylor and Singer Harper G. Smyth had large congregations in the meetings in the Brookline Baptist church. Dr. Taylor was in demand for meetings elsewhere, and spoke regularly in Park Street church at noon meetings. The services in the group resulted in the signing of about 400 decision cards, and the pastors of the three participating churches, Baptist, Methodist and Presbyterian, at

once began systematic work for the future care of these "converts." They were expected to join the church of their choice and these pastors were to train them so far as might be needful for intelligent church membership.

One of the Brookline professions was made by a young man who had given several years to dissipation and who three months before had been saved by his friends from state's prison through a legal technicality. He was regarded as incorrigible. Said Dr. Taylor: "It was a benediction just to look at that boy's face." That was after the change had come.

Another interesting case was that of a man who had been an avowed infidel. Sunday afternoon Boston Common speeches had been his lyceum. Hearing that the evangelist was to preach one night on a text in Jonah, he went to the service to scoff. He heard a sermon on "He Paid the Fare," and was won by it for Christ. A little later he sent a sum of money for the fund, saying: "This revival is the most wonderful thing I've ever seen." Dr. Taylor himself never saw the man.

Varied and inspiring had been the career of the Rev. James O. Buswell, who was the appointee for the work in the Charlestown group of churches. He had done much evangelistic work in the lumber camps of the Northwest and his audiences were much interested with the incidents with which he pointed his appeals, telling them of experiences which had come to him in the forests. The crowded wooden sleeping quarters

of the lumbermen, the one-windowed cooking shacks, the gamblers hovering like birds of prey about the camps on pay day, the reforms which came in time and the transformations which were wrought by the Gospel, all these tales fascinated his congregations and reached their hearts and their wills. The services were held in the Winthrop Congregational church. The director of music was W. W. Weaver, and here, as in all the centers, there was a chorus to lead in the service of song, directed by the visiting singer. Theater services were held here on Sunday afternoons. Comprehensive statistics were kept here and it was stated at the final meeting that the attendance in the course of the twenty-five services had aggregated 10,642, that the average per service had been 462, and that 500 decision cards had been signed.

It was in connection with these meetings that a large number of family altars were established. One Sunday night a certain man was won and the following Sunday he led the Gospel preacher to his older brother, a convert just won. Again, an officer in the state prison, located in that section of the city, a young man who had been frightfully profane, and his Catholic wife, all started one evening. Most touching of all was the case of a young woman who came up the church aisle one night at the end of the service, leading her mother to the evangelist as one who had just accepted Christ.

The Rev. Ralph Atkinson, with F. M. Lamb as soloist and chorister, was in charge of the work in

the Upham's Corner group of churches. Here, too, overflow meetings were necessary from time to time. The estimated number of decisions was 300. The work of the choir was particularly effective here, and Mr. Lamb's singing of "The Bird With the Broken Pinion" was touching. One day he rendered this sermon in song at the Tremont Temple meeting and here, as everywhere, it made a profound impression upon the men, conveying in beautiful melody and pathetic words the thought of the scar and weight that sin leaves.

It is almost a mere catalogue, this statement of the work in the various sections of Greater Boston. These same features appeared over and over in the centers: Tears followed the pleas of the speakers, stillness held while the singers told in song the story of the cross; inquirers related touching tales in all the churches; sometimes bravely and almost with a cheer, and again timidly as a child ventures into the night, they made their start. In some districts there were features that stood out in relief because they were different.

One of these was the South Boston group, and this was different because the evangelist was a skillful picture-maker for children. This was the Rev. Charles T. Schaeffer, and with him as choirmaster was associated W. H. Collisson. The services were transferred from church to church in the search for an auditorium big enough to hold the crowds, which averaged about 1,000. Men's meetings were held

from time to time as well as the young people's meetings in the afternoon.

Audiences of 1,100 were the rule in the Codman Square section, where the meetings were held in the Second Congregational church. Here the Rev. Milton S. Rees was the evangelist and Lawrence Greenwood, the man whom Mr. Alexander "liked to hear sing because he guessed he'd got religion," and who conducted many shop meetings in Cambridge, led the chorus of 100 voices. Meetings were held for men and women separately many times, and at one of the men's meetings fully 200 asked for prayer in the inquiry room.

In another part of Dorchester, the Field's Corner section, the Rev. Harry Taylor, of Andover, led the campaign, and Albany R. Smith, son of Gypsy Smith, was soloist and music director. Here the street parade was tried also as a means of gaining the attention of the multitude. With the Salvation Army band at the head the procession left the Parkman Street church at 7 o'clock and spent about an hour on the streets. There was some fear that the parade would be a mark for street roughs and a large detail of police in plain clothes were at hand, but there was no disorder of any sort. About 400 personal workers had places in the line. At the head of the procession was a huge banner with the inscription, "The King's Business," carried by a worker from the Immanuel Baptist church, James H. Taylor. Rev. Harry Taylor, whose idea it was to hold the parade,

had the post of honor and was accompanied by the ministers, Rev. W. W. Everts, the chairman; Rev. Charles W. Washburn, of Trinity church, Neponset; George H. Flint, of the Central Congregational church; Albany Smith, the singing leader of the section, and Rev. A. P. Polyard, acting pastor of the Parkman Street M. E. church.

The meetings in the Newton Center churches were conducted by the Rev. Dr. John A. Earl, of Chicago, with Clifton Powers as chorister. Here a series of meetings were conducted by boys and another by girls. The meetings were suggested by the young people themselves, and they managed them. One day some boys came to Dr. Earl and told him they wanted to help the revival and thought they might try to hold a prayer meeting. About twenty boys in their teens "pitched in" and made the meeting go and then the girls started their prayer meetings in a similar way.

Dr. Earl ended his Newton campaign a little before the other groups and, with Mr. Powers thus free, was used in various ways elsewhere, conducting several night services in Park Street church, to accommodate the Temple overflow.

The meetings in Malden went on with ever-increasing interest and power under the direction of the Rev. Dr. Frank Granstaff and Owen F. Pugh, whose singing was most effective, and who, as a director, won the hearts of chorus and congregation alike. The chorus numbered 200 and the audiences often reached 1,000. On the night of February 13 there

were 150 who professed their readiness to undertake the Christian life.

In Watertown remarkable results were secured, in the judgment of the evangelist, S. M. Sayford, long known as the college evangelist, and now the secretary of the New England Evangelistic Association. Lewis E. Smith, who conducted the prefatory mass rehearsal of choirs in Tremont Temple on the Monday before the opening of the campaign, was the singer assigned to this district. It was Mr. Sayford's opinion that the "interest, attendance, and results in conservative Watertown were striking." Many church members entered into covenant to lead a more consistent life, and many decision cards were signed.

An evangelist of great experience and marked success was sent to Melrose, the Rev. Dr. Arthur J. Smith, who was associated with Dr. Chapman as an assistant when the latter was pastor of the great Bethany Church in Philadelphia, and who now is connected with the tent campaigns in Greater New York. A. B. Fenno was his singer. They proved to be alert advertisers, using cards and posters most effectively. Night after night men and women by scores and fifties went forward when the invitation was given and they lifted their hands by the hundred to request that prayer be offered in their behalf.

Here are Mr. Smith's own estimate of the work and a striking incident as related by him: "During an experience of about twenty-five years in Christian work I have never known such interest in evangel-

istic meetings, have never had such liberty in delivering the Gospel message, and have never seen people in such numbers as I have seen them in Melrose.

“At the close of a recent after-service at least 150 people came forward, stood with the ministers and myself and audibly prayed, asking God to save them from their sins. There were strong men, mature women in this company, some who stand high in commercial and social circles.”

“Never in my years as an evangelist have I seen such a general spiritual awakening,” was the comment of H. D. Sheldon, who led the services in the Columbus Avenue People's Temple. Mr. Sheldon had gone into evangelism after a business career in Auburn, New York, and years of what he called “fast living.” He says that he was converted in the hayloft of his father's barn. Benjamin F. Butts was the chorus leader in this group. The Temple has a large auditorium, and the audiences at the outset numbered 600, and grew steadily until they reached and passed the 1,000 and then the 1,500 mark.

Here also the midnight parade was used effectively. One night the marchers, 350 strong, walked through the snowy streets from the People's Temple, through the South End, picking up on the way 200 stragglers who followed them back to the Temple and heard Dr. Sheldon tell of the glory of God and joined Mr. Butts in singing Gospel hymns. The parade started at the close of the regular meeting, and, four abreast, the marchers kept time to the music of the Salva-

tion Army band of twenty pieces. From Columbus Avenue down Berkeley Street they went. People crowded to windows, came out of houses and fell in with the procession. At Berkeley and Tremont streets they gathered in a group and sang "Nearer, My God, to Thee." Again on Washington Street and on Columbus Avenue, at Dartmouth Street, they stopped and sang. Along the line of the procession all business was suspended; even traffic stopped, while persons hurrying to their homes paused in the bitter cold and wonderingly listened to the singing. Men in saloons hurried to the doors, many forgetting to return, going home or, following, entered the church.

It was at one of these meetings that a dentist, who had lost, through drink, a fortune of \$50,000 and who had broken the heart of his wife, prematurely dead, and whose second wife and children could not remain in the home with him, came, on the verge of delirium tremens. He was won and a new day has dawned for him. Here, too, a Maine lumberman found the Christ. In coarse garments, with a big, red scarf about his neck, he looked a strange figure. He had lost the earnings of several months in the saloons. Later he said: "I've found Christ and I'm going back to tell the boys about it. I can't talk Christ as they do here, but I'll tell the story my way, and I'm going to live it."

What the Rev. John H. Elliott characterized as "almost an ideal work" was done in the Allston-Brighton group of churches. His director of music

was the twin brother of the soloist at Tremont Temple, Everett R. Naftzger. Dr. Elliott had been ten years a Young Men's Christian Association secretary in Minneapolis. He was with Dwight L. Moody in the World's Fair series of revival meetings and he had been a pastor of one of the Collegiate Reformed churches in New York City. With this equipment he came to Boston and he did a most effective and satisfying work. He found clear-cut young business men particularly responsive to the Gospel that he preached. These evangelists made but few direct appeals for decisions, but cards were signed at most of the services. "Old People's Day" was celebrated beautifully here with one great-great-grandmother and five great-grandmothers in the congregation.

The Roxbury South group was assigned the Rev. J. Ernest Thacker as evangelist and George A. Fisher as director of music. The meetings were held in the Immanuel Walnut Avenue Congregational church and great things were attempted and achieved. The attendance was large and the leaders were impressed by the way in which "Catholics and Protestants, Salvation Army and organized churches minimized their differences, emphasized their unity, and worked together in the common cause." As the result of these meetings one pastor found that more than 200 people had expressed their preference for his church and he went immediately forward with the care of these new Christians in preparation for their reception into his membership.

The other Roxbury group was given the Rev. Dr. Ford C. Ottman as evangelist, and the singer was the converted opera singer, called "the Scottish Sankey," William McEwan. Dr. Ottman came from Stamford, Connecticut, where he is a Presbyterian pastor. Most of the meetings were held in the Dudley Street Baptist church. Congregations of a thousand were the rule. Dr. Ottman proved himself a preacher, tender yet true to his convictions, and effective in his use of illustrative incidents. In this series of services about 400 decision cards were signed. The final meeting on the evening of February 16 was a miniature Mechanics Hall good-by service. For fifteen minutes after the service ended the choir sang, while hundreds remained in their seats to listen.

When the service was brought to an end William McEwan, the leader, was called to the center of the platform and in the presence of the choir and congregation was presented with a handsome gold signet ring, the gift of the choir. The presentation was by Arthur Packard, chairman of the music committee.

The Rev. Dr. A. W. Spooner was in charge of the meetings in the Melrose Highlands district. It was his son, D. Lansing Spooner, who led the music in the Cambridge meetings. Dr. Spooner had held several Presbyterian pastorates and he said that he had never seen "people apparently more eager for spiritual quickening and more ready to respond to calls to definite service." In the first ten days of this series of services there were 275 who declared

themselves for Christ. They were of all ages, men and women, boys and girls. Interest among the men was especially marked.

Dr. Spooner is often called "the artist preacher." In the course of his sermons, without interrupting his flow of language, he puts a sketch with colored crayons upon a blackboard, thus illustrating some main point in his address.

But what most startled the Melrose Highlands people was the open avowal of conversion made by a man who had been born in wealth, who had separated from his family, and who a few weeks before had forged a note and spent a large sum to keep out of prison.

There were "family rallies," a Lincoln celebration on the day of the Lincoln centenary, a quiz meeting when questions were answered by the evangelists, and other attractive features in this campaign. When the last night came the evangelist was accompanied to the railroad station by about 100 of the congregation who wished him "Godspeed" and sang "He Will Hold Me Fast" when he took the train for his home in Washington, D. C.

The meetings in the South End east group were held in the Tremont Street Methodist church and the addresses were made by the Rev. Daniel S. Toy, and the singing was conducted by Frank Dickson. There were many who responded to their appeals, and Dr. Toy seemed to be especially effective in reaching older people. The meetings at noonday in Faneuil

Hall were addressed much of the time by Dr. Toy, also. One night when Mr. Dickson was helping Dr. Ottman, a woman of the streets was seeking Christ at one side of the church, and a member of the legislature was seeking Him at the other.

There were "results" in the West Medford group also, while there was a change of leaders while the series of services were in progress. The Rev. W. F. Stewart finished his meetings on the evening of February 11, a local pastor preached the following night and brought a number of men and women to the decision point, and then the Rev. Ralph Gillam finished the meetings. The choir was all the time in charge of Claude Goodwin. There were fifty who went forward on Mr. Stewart's last night and the number of decisions in the aggregate was large. Enthusiasm marked the whole of the campaign and here, as in all the groups, the tidings of the wonders that were being wrought in the center brought courage and zeal to the campaigners.

Then down in Quincy a work quiet but effective was being accomplished under the guidance of evangelist John Weaver Weddell with A. P. Briggs leading the singing. Here also there were reconsecrations and conversions and the pointed appeals of the Gospel proved their power, as elsewhere in the sectional campaign.

Dr. Weddell was most successful as a worker among boys. Knowing the sign language for the deaf and dumb, he met a company of 200 lads one after-

noon and "preached" to them, that is, he talked to them with his fingers. He recited for them Luke xv., the stories of the ninety and nine, the lost silver piece, and the prodigal son. After that unique service twenty-two boys followed him into the inquiry room.

Meanwhile, over in the university city of Cambridge, a work of immense dimensions was going on under the direction of the man from Kansas. This evangelist was the Rev. Henry W. Stough, and his musical co-worker was D. Lansing Spooner. In fact, there were three of this company of leaders, for Mrs. Stough, the wife of the evangelist, was conducting meetings for women constantly. It was Cambridge that brought Dr. Chapman away from the center on two occasions, once for a "Quiet Hour" when the First Baptist church was filled on a wet and dreary morning, and again for the university service in Sanders theater. To Cambridge also the Ashers came several times, and Lawrence Greenwood conducted noonday shop meetings in several of the factories of the city. The city was recognized as a strategic point and forces were brought to bear that captured it, a large part of it, and won for the revival Gospel not only a hearing, but the enthusiastic endorsement of thousands of people.

The congregations ranged from one to two thousand and cards were signed by fifties and sixties and seventies. Overflow meetings were frequent and after the series got under way it was not often that one church was adequate for the crowds that thronged

to the services. Dr. Stough spoke effectively to young people, and audiences of men, as well as to the usual mixed congregations. One day with a meeting for men in the First Baptist church there were two meetings for women at the same hour, one in the Pilgrim Congregational church, with Mrs. Stough as the speaker, and the other in the Prospect Street Congregational church, where the Rev. Dr. Alexander McKenzie, of the city, spoke.

It was on the night of February 11 that it was announced that the visitors would remain another week after the simultaneous meetings were to end, and the news was greeted with round after round of applause. The demonstration lasted several minutes and Dr. Stough was compelled to step forward in response. He made a modest reply and was again applauded to the echo. Then each one of the several pastors present expressed his gratitude that Dr. Stough was to remain, and with him Mr. Spooner, who had been leading the singing in Cambridge.

On the night of February 21 the mayor of the city, the Hon. Walter C. Wardwell, came forward and made a public profession of faith, an incident that profoundly affected the congregation. The mayor had been an attentive attendant upon the services and had presided at some of them. He took the course of the others who expressed their purpose, raising his hand when the invitation was given and at length coming forward and stating plainly that he wished to confess Christ. In all there were many hundreds

in the city who dated their start in Christian living from these meetings, and there were thousands who gained in them a fresh vision of the meaning of love and unselfishness and genuine service of humanity.

The enthusiasm that was generated by the successful prosecution of the original plans for this series of Greater Boston simultaneous services proved so great that the supply of speakers and singers was not adequate. Requests began to come into headquarters for the listing of new groups and the furnishing of more evangelists. This was not possible. Dr. Chapman's assistants kept the wires busy and sought in all parts of the country to get help. Several local men were enlisted, among them the Rev. Dr. William Minifie, who conducted meetings for sailors and men from the vessels in the harbor in the Hanover Street Chapel of the Boston Seamen's Friend Society.

But it was not possible for new groups to be formed and affiliated after the series of services in the original groups had started. The new groups were assisted by the general committee, however, and they were regarded as co-operating in the one work. As soon as Dr. Arthur J. Smith was free at the close of the Melrose series he went to Winchester for a series of meetings to continue after the end of the Boston campaign. Similar plans were made in other suburban sections.

Elaborate arrangements for "Echo Meetings" and plans complete and ingenious to keep the momentum that had been generated in the month of attention to

“The King’s Business” from sagging and stopping and to conserve the results that had been secured and the conquests that had been won were put into operation before Dr. Chapman and his assistants left the city.

In Lynn, where Dr. Chapman and Mr. Alexander, with Mr. Harkness and Ernest Naftzger, had appeared for two nights before they held their first night service in Tremont Temple, group meetings were at once started when the Boston series ended. The West Lynn group inaugurated its series with the Rev. Thomas Needham and John W. Reynolds as leaders.

The Rev. Ora S. Gray went to the central group, with Charles F. Allen as music director. In East Lynn the Rev. Frank Granstaff and Owen F. Pugh took charge and a Swampscott group was formed, C. P. Harris as singer and the Rev. S. P. Perry as evangelist. This was the most extensive campaign that had started, although meetings were at once begun in Chelsea, Wakefield, and in many other places.

Whenever possible members of the corps of evangelists had been going out to neighboring cities for a single address. Notable among these flying visits was that of G. B. T. Davis to the Wadsworth class of the Center Methodist church of Brockton, as the guest of President Daniel W. Penman. Here he spoke to 1,500 men on soul-winning and the work of the Pocket Testament League.

GETTING BEFORE THE PUBLIC AND STAYING THERE

There was a great deal more to "The King's Business" than the leading of great audiences in song and the preaching of "straight Gospel sermons," day after day. There were a lot of "people out of sight" who looked after a multitude of details in the organizing and carrying on of the big campaign. Theirs was hard work, and they had to do it without getting the uplift which comes from facing congregations of eager people. All their work was in order to getting these congregations into the right place at the right time, where they might have the opportunity to respond to the appeals of the singers and the invitations of the speakers. The leaders who were in the full glare of the lime-light, and who were lifted and inspired now by the quietness and again by the enthusiasm of their audiences, could not have done their work and won thousands of recruits for the armies of the King had they not been lifted into the public eye by the devoted labors of these workers, whom many of the men and women who packed the auditoriums, week by week, never saw.

One of the busiest places in the city was up on the seventh floor of Tremont Temple, where the offices of the movement were established. For these headquarters two small offices and the large room used as a social hall were equipped for the evangelists.

In one of the smaller rooms was found for about

two-thirds of the twenty-four hours each day the Rev. Duncan A. MacPhie, the secretary of the local committee; George R. Whitney, the bookkeeper; E. G. Chapman, brother of the evangelist, who was the manager of all the affairs of the corps of evangelists and singers except those which pertain to the spiritual side of their work, and Frank Harold, the newspaper representative, who came from Philadelphia and who has looked after the reporters in many campaigns. Each of these men had his own desk.

In the larger room was the desk of W. H. H. Bryant, the treasurer of the local committee, and another desk where George E. Briggs, chairman of the committee of finance, spent several hours each day.

In addition to this group of men there were several stenographers and typewriters employed all the time. While the public may not have known what the movement owed to these men and others to be named, the evangelists and the local leaders appreciated them. More than once Dr. Chapman himself referred in terms of glowing eulogy to his brother.

If ever men showed their knowledge of the worth of printer's ink these "King's Business" campaigners did. There were "King's Business" stickers, just the right size to go up on the corner of a letter or any other document, and they were pretty in design and the white type stood out on a red ground. There were "King's Business" blotters, and they were distributed in hundreds of offices and hotels. Envelopes were bought by the ten thousand with

"Simultaneous Evangelistic Meetings in Greater Boston," and the dates and headquarters running across the top and the red seal of the movement in the corner opposite the one where the stamp was to go. There were posters of every conceivable size and design, some for big walls and some for waistcoat pockets. The street cars carried the posters of the movement. Business men had their stenographers drop a little pasteboard announcement into their letters before they went into the mail.

Then the cards advertising the services in the center and the other twenty-four groups were of all colors and all styles of printing. Some of them had the dignified refinement of a lady's calling card; others were so flaunting and lurid that they challenged the attention. It was no rare experience to get a post-card through kindness of Uncle Sam and turning it over to read, "Wanted — A Man," and then in smaller type the place where one might go and hear what kind of man was wanted. "There's a theater ticket lying in the street," you said one day, and you picked it up and read, "An Old-Fashioned Home: Dr. Chapman's Subject, Tremont Temple, Monday Night." The card was shaped like a theater ticket, and it had a coupon end like one; but it wasn't — it was an invitation to hear the evangelist.

Out in Melrose they used cards one day with a big X in red across their face. They announced the "converts' rally," on "Red-Letter Day." On the same Sunday the Upham's Corner group were using

a small oblong card to announce a meeting for men only, and in Everett the word "Shams" stood out on a black ground so blatantly that it almost struck you in the face. There were cards bearing the photographs of evangelist and singer, and there were cards without them; cards with a single word, and some with long announcements in series; there were cards used by the children's expert in South Boston with pictures of little girls playing with their dolls and boys making kites.

Before the evangelists came they had sent their office force ahead and the headquarters in Tremont Temple had been opened. Then they made it clear to the newspapers that their agent, Mr. Harold, was at their service. He had photographs by the hundred of singers, preachers, local leaders, pastors, and committeemen. He had brief biographies of all the visitors. There were booklets of information about the plan and the success that had attended the simultaneous campaigns elsewhere. Mr. Harold did a good bit of the reporters' work for them in advance.

Then there was the Rev. Dr. Herbert S. Johnson, chairman of the local publicity committee, and George E. Briggs, of the finance committee, and W. H. H. Bryant, treasurer, who gave interviews to the press. Soon the editors and proprietors of the Boston newspapers began to think that something unusual was likely to happen in the city. "Get busy," they said to men assigned to cover the meetings.

So when Dr. Chapman arrived there was a reporter

at his elbow when he sat down to his oatmeal at breakfast in his hotel. When Mr. Alexander came the newspaper men wanted to know about "He will Hold Me Fast," and one of them speedily arranged that his paper should run a hymn and two columns of incidents associated with it every day of the campaign. These articles were written and the hymns selected by Mr. Alexander himself and his secretary Mr. Bookmyer, and they were signed in facsimile with his name and his motto, 2 Timothy ii. 15. Another paper "ran" a "morning word from Dr Chapman" on its first page for three weeks. Another had a sermonette day by day. One of the dailies added also a series of "Dr. Chapman's Stories."

The reporters were "sizing up" the visitors and they decided that there was "good stuff there." They went after the man who was the hero of an adventure on a cannibal island and the man who carried a suitcase organ into the saloons and the jails and held services in them with his wife. Interviews were legion. Sketch artists went to the services and drew the leaders "in action," but there were no caricatures. The Alexander song book was seized by many of the papers and they photographed pages and reproduced them. Wherever the evangelists went they were exposed to the snap-shotter. One daily printed in facsimile the notes which Dr. Chapman had used in delivering his sermon of the night before. The "Glory Song" in Chinese appeared, and Robert Harkness and the original draft of one of his hymns. All the

papers printed the "Call to Prayer" which appears below:

A CALL TO PRAYER

I am profoundly impressed with the depth of spiritual interest which has been aroused in connection with the Boston Evangelistic Campaign. I confess I have never seen a city so moved as is this one up to the present time; but because these things are true I feel more and more **THE NECESSITY OF PRAYER**. In order that this city may be thoroughly awakened, New England aroused, and the entire country moved for God, I send forth this appeal to the Christian people, not only of Boston, but also of America, to pray as never before; and I suggest the following as being worthy of your consideration:

THE COVENANT OF PRAYER

With God's help I will endeavor to spend 10 minutes or more daily, alone or with others, in special prayer for the Evangelists, for the unsaved, and for a great spiritual awakening in Boston. This covenant to continue until the close of the mission on Feb. 21.

Name

Cut this out and keep it in your Bible.

"Ask, and it SHALL be given you."

J. WILBUR CHAPMAN.

All this time the papers were printing columns and pages about the meetings, day after day. The evangelists were unbounded in their expressions of gratitude and appreciation. Day after day they referred to the work the papers were doing and urged people to buy them and send them far and wide. The reporters found it embarrassing to listen to the eulogies of the press. Nor was that all. Rumors got afloat that the papers had been bought and Dr. Conrad and Dr. Chapman several times stated publicly that the papers had been paid not one penny for their reports.

Many times, too, when the people from out of town were given opportunity to speak in the meetings they prefaced their remarks with a phrase that to the reporters seemed almost rubber stamped: "We've been reading about it in the papers."

Then the evangelists brought quantities of printed matter with them, booklets, folders, and membership cards. For the aid and direction of the pastors in their post-revival work for the conservation of the fruits of the meetings there were 16-page booklets called "The King's Business Covenant of Service." Another pamphlet of the same size was distributed when the preparations were made for "Church Day." It had been prepared by Dr. Chapman and nine of the other evangelists. "A Day of Blessing After the Revival," — 12 pages — prepared by the Rev. F. T. Keeney, of Syracuse, and endorsed by Dr. Chapman, was given out in all the centers. "Decision Day in the Sunday-School" was a pamphlet of 32 pages. Then the "Chapman-Alexander Prayer Circle" cards, designed for those who would agree to pray the evangelistic party around the world, were distributed at the very close of the meetings. On the night that the 875 inquirers passed in review in the Temple each one was given a beautiful little booklet with the pictures of the evangelist and the singer and a series of suggestions for keeping the covenant they had made.

New indications of the strategic ability of Dr. Chapman were disclosed almost every day. When "Church Day" was near it seemed advisable to fire

the enthusiasm of the pastors with the proposition that it "could be done," that a service could be held in every one of the participating churches on the morning of the day, at 9:30 or 6:30, or any hour that might seem most promising. So several hundred pastors and a large number of the visitors were assembled at a noonday luncheon in Park Street lecture room. The Rev. Dr. O. P. Gifford presided and gave Colonel E. H. Haskell three minutes, the Rev. Dr. Van Allen one minute, and then called upon the evangelist. He begged the pastors to go forward with the enterprise, told them how it had been done elsewhere and stirred them to a high pitch of feeling. Then when the day came "it was done."

So again, when the month of revival effort was close to its end a move was made to fire the laymen with the conviction that they could do more in the service and that they might make their pastors "evangelistic preachers and soul-winners." So a reception and dinner was held in Ford Hall. Mayor Hibbard was in the receiving line. Ex-Governor Bates was at the dinner and made a rousing speech. Telegrams were interchanged with Gypsy Smith in Kansas City. Letters were read from Lieutenant-Governor Frothingham, the Hon. Samuel B. Capen, and "the man who had made these simultaneous evangelistic campaigns possible," John H. Converse, of Philadelphia. Owen F. Pugh, the Welsh singer, had a little skirmish with a brother Welshman in the balcony. There was considerable singing and a number of addresses.

Then when everybody was at high pitch the evangelist made his address and told the laymen what his own men had done for him when he was pastor of Bethany church in Philadelphia and what they might do for their pastors. Then he added another to his series of pleas for civic service. He said: "I also want to pay my tribute to Boston as the greatest city in its homes, in its business men, in its churches, that I ever saw. But listen! You can make it one thousand times better. Yes, you can make it the greatest city in the world in morality, in civic righteousness, in brotherly love and in service to God."

THE FOUR DAYS IN THE MECHANICS BUILDING

There were not a few of the most ardent advocates of the revival movement that contemplated with a considerable degree of misgiving the change from Tremont Temple to the grand hall of the Mechanics Building for the last four days of the campaign. The plan was conceived by Dr. Conrad, the chairman, and had been agreed upon long in advance of the coming of the evangelists. On Wednesday, February 17, the group series of services came to an end in all the participating churches save where, in some cases, they were continued by special arrangement. But the idea of the leaders in the enterprise was that all the forces which had been combined for the Greater Boston campaign should be massed in these last days for one supreme effort.

Their hopes were justified. The seven meetings in the largest auditorium in the city of Boston gave the whole of New England an object lesson which the leaders esteem of superlative value. The grand hall in this big building was not built for church purposes. There was no room available for such after-meetings as were held in Lorimer Hall. The place is not adapted to soul-winning uses. It is just a vast auditorium. But the evangelists, pastors, and committee members triumphed over all difficulties. In spite of the fact that people had to go in some cases across the city to get to the building, that its location is not central, and that it is not an attractive auditorium, the meetings therein began and continued with power and zest and ended with a splendid outburst of enthusiasm.

Two hours before the appointed time on the first evening the tide set towards the building, and within a few minutes of the opening of the doors it was filled. At the rear seats for 1,500 choir singers had been built, tier upon tier, in the shape of a great triangle, clear up and back to the wall, and they converged to a point away out in the hall, where a platform ten feet high had been built for the chairman and speaker. Upon this was a box which lifted Charles M. Alexander three feet nearer the roof when he led the singing. Dr. Chapman stood beside it to preach. From the front the choir looked like a three-paneled fan, with the white-waisted altos and sopranos on either side and the dark-coated men in the middle making a panel of black between the two.

The room was draped with banners and bunting. Red, white, and blue wrapped the pillars, hung from the arches, and festooned the gallery railings. These decorations were left over from a social affair of the night before, and they greatly relieved the barrenness of the hall.

When the doors were opened there were 10,000 people in front of the building. Every car that passed, and there were a lot of extras on the line, emptied its load of people in front of the doors. They came from near and far. Here stood a man who lived around the block and had not had the foresight to start two hours in advance of the announced time for the service to begin, and next him was a woman who had come all the way from a remote hamlet in Vermont to get some of the enthusiasm of these Boston meetings.

The sight inside the hall was one to fire the imagination of the most sluggish spectator. All the seats were taken on the floor and in the first gallery and around the seated people were fringes of men and women standing five rows deep on all sides, upstairs and down. Then there was the upper gallery which had been opened that first night as an experiment. There were no chairs and the people stood three and four rows back from the rail, stretching and straining to see as well as hear. These top balconies ran the length of the building on either side. Then at the front were several bird-cage-like balconies, each holding its scores of listeners.

For a few minutes the audience stared about and they found the spectacle one that fully occupied their eyes. But when Mr. Alexander mounted his platform and offered the word of invocation with which he always began his song service there was silence and attention. Then Robert Harkness swept his hands over the piano and the great chorus flooded the hall with an ocean of song. It was a new chorus in a way. That is, it was made up of the choirs that had been singing in the group centers, and although they had become familiar with most of the hymns in the Alexander collection, they had not been singing under his direction, except that fraction that had come from Tremont Temple. But the leader Alexanderized them all, and the opening hymn, "Shall We Gather at the River," was rendered with impressive effect.

The very bigness of the hall was an advantage in one way; it gave the director a chance to do "stunts" that were impossible in the smaller auditorium.

The text upon which Dr. Chapman spoke was 2 Kings vi. 6: "And the man of God said, Where fell he? And he showed him the place. And he cut a stick and cast it in and the iron did swim."

The speaker told the story of the swimming axe-head and of the relations of the prophets, Elijah and Elisha. "The man upon whose shoulders descended the mantle of Elijah," he continued, "did not wrap it about him merely to enjoy the sense of comfort that it produced. He did not lay it aside as a keepsake of which always to be proud. He was not inflated by

spiritual pride because of it. He at once proceeded to use it as his great Master had used it.

“There are many Christians who are axe-handle folk. For them the axe-head is gone. To be sure you can go on swinging the axe-handle and fifty feet away it will look just the same. But that great tree will not come down. And remember that the experience of a multitude teaches that it is a good deal easier to live the life that is the real thing than to go through the motions of the form of religion.

“‘Where fell he?’ is the question of the text. ‘And he showed him the place.’ Where did you fall? Do you know the place where you lost the Lord? You lost out when you denied the teaching of your boyhood. And you lost out when you forgot the counsel of your mother. And when you closed your eyes to the light of the truth. You went to the questionable place; you indulged the perilous habit; you became fascinated with the sin that the multitude was following.

“There are people here who are like the axe-head, in that they are submerged, submerged in sin. How shall we get them out? The scientist will tell us that our methods are not scientific. The sociologist that our social system is out of joint. The philosopher that we must teach the people. The apostle of the new environment that we must just give the sinner a new surrounding. I sympathize with them all. But they can't get the axe-head up. Once up, they may polish it and temper it, but it is the Christ that has

been lifted up that will bring sinners out of the depths."

After the sermon Dr. Chapman gave an opportunity for those who did not wish to remain to leave the hall and a few hundred yielded their seats to others who had been standing. In the after-meeting the evangelist's daughter, Mrs. C. P. Goodson, sang "The Invitation Hymn." Dr. Chapman asked for a lifting of hands, and then for those who wished to make their start in the Christian life to come forward.

There were 1,000 persons, half of them men, including several prominent business men, who came into the big open space before the platform and into the aisles. Added to these were 200 who lifted their hands in the gallery.

Then a man who was described as "once a minister, but who had fallen and lately made a new start," who had been led to the platform, was asked by the leader to say a word to the thousands massed before him. The man's voice choked as he said: "I want just to say that after six dreary, fierce years of struggle and fight and rebellion, I have given up to God. Now I surrender all, and I am His now and for eternity to do His blessed will."

"In many respects," said Dr. Chapman, "this is the most memorable service I have ever seen. I have seen more people and, of course, Mr. Alexander has, but there is a wonderful atmosphere of sympathy pervading this room.

"Do you know I have come to love Boston? Why,

when I had occasion to-day to visit the lower part of the city, a little newsboy ran up to me and said: 'Aren't you Dr. Chapman?' Then he asked: 'Won't you shake hands with me?' And I felt honored. Yes, I love this city, where the Lord is so manifesting His power, and I offer you hope and peace and power to-night."

The next day, Friday, February 19, was "New England Day," This "Day" was the invention of Dr. Conrad, who had been receiving letters and telegrams, day after day, asking if seats could not be reserved for delegations and car-load lots of people from towns and cities in all the New England states who wished to come down to Boston for the revival, and would come if they could be assured that they would be able to get into the building after they arrived. So when the move to the bigger auditorium was made, reservations of sections of the great hall were set aside for these outside attendants, and they were notified through the press and by the letters of their friends that at last they might plan to attend some of the Chapman-Alexander services.

There were two meetings on New England Day, one at noon, the other the regular night service. There were 5,000 at the noon meeting. There were but few of them from Boston proper, and such an attendance had not been anticipated from out of town. From Lowell there came a special train bearing 150 Methodists. On another train came fifty Presbyterians from the same city. They traveled

in separate trains, but they got together in the hall. Dr. Chapman, as an accommodation to the newspaper men, asked people who were from out of town to stand up, first calling the names of the cities one by one. Only scattered individuals responded to this call. Then Dr. Chapman said:

“Well, all of you who are from out of town, from any city or town, stand up,” and the entire audience, man, woman, and child, rose to its feet. “Well, now tell me where you are from,” said the preacher, and there was a din of responses, so that it was impossible to tell just which towns and how many from each town had come. But there were people there from as far as Holyoke and Northampton in Massachusetts, and every state in New England was represented.

There was a song service that lasted thirty minutes. Mr. Alexander swung his mighty chorus from one hymn to another, hushing it or raising it at will. Then he spied a row of artillerymen in uniform in the balcony. “Sing ‘He Will Hold Me Fast,’” he shouted up to them.

“Show your courage,” he urged, as they wavered. And then, “I heard the British soldiers sing that in great shape,” he added.

The American artillerymen stood to their guns after that.

Dr. Chapman spoke that noon upon the Revelation of St. John v. 9: “And they sung a new song.”

For twenty minutes he talked on these few words. He drew from them a description of heaven; he used

them again and again throughout his sermon. He drew from his fund of stories to illustrate his points, always drawing nearer and nearer the climax.

That climax came with the question: "And they sung a new song' — are you going to sing it up yonder? I want you to settle before the next minute is past whether you will sing this new song in eternity or not. I want you to decide. Your mother will sing it. Will you, I wonder?"

In his eagerness, the speaker stood two steps down on the platform, and that much nearer his audience.

"I want you to raise your hands if you aren't sure you will, but want to," he said.

A hand shot up. In a second there were a hundred. Everywhere hands were raised, perhaps 1,500 in all — every one of them belonging to some man or woman who wanted to sing the new song in eternity, but wasn't sure they would, and wanted to be prayed for.

There were 8,000 people in the hall again that night, but the number that had to wait outside was even greater than on the night before. When before the after-service began a chance was given for all who desired to leave some hundreds went out, but fully a thousand were admitted who had been waiting patiently without. Before the doors were opened the throng outside had held an impromptu song service. A woman with a contralto voice had started it by beginning to sing "Nearer, My God, to Thee," and the crowd liked the idea and sang the hymn with her. Then followed "What a Friend We Have in Jesus,"

"In the Sweet Bye and Bye," and others of the old favorites that every one knew, and windows were thrown up far up Huntington Avenue by people who had heard the big chorus. The whirr and rattle of the electrics that were passing every minute was not heard by the singers, nor did the switching engines in the railway yards drown them out.

Mr. Alexander had a new plank in the platform under his feet and he blended jocularly judiciously with severity in his disciplining of the chorus. Now he complimented them, again he coaxed and occasionally he scolded. He made them practice getting up. They had been rising in sections and it didn't look well. When the sopranos, some of them, were caught dragging on a song he ordered the slow ones to sit down and there was just a touch of dudgeon in the promptness with which two or three obeyed him. But all the people sang and sang with all their might when he swung his arms wide, and then they whispered their gentlest when he put his hands palms out. The choir got the seats designed for them that night for the first time. Some of the crowd had been "rushing" their seats. But a delegation of men from Fort Banks were at the hall to assist the police and they saved the choir places. There was an overflow of singers on either side down in the angle under the platform, and they stood behind ropes, stretched to keep a space clear, throughout the service.

That was the night when a minister whom Dr. Chapman had referred to several times was present

and gave his testimony. The sermon was based upon Romans vi. 23: "The wages of sin is death, but the gift of God is eternal life." Dr. Chapman referred to those who laughed at him when he spoke in terms of warning about gambling and about drink.

"If you staggered in here drunk you would listen to me. But you are respectable, and your respectability blinds you to the facts of the danger and the penalty of sin.

"You smile at my words about the reality of sin and you wonder how it is possible to get so wrought over what seems so unreal to you.

"There was a man in the audience here to-night who asked me to promise that I would try to say something that would lead him to Christ. A woman met me in the aisle there last night and told me she was in the bonds of sin and that she could not break them.

"And yet men wonder that I am in earnest when I talk about the awfulness of sin.

"But, remember," and here the preacher stepped down two of the stairs at the front of the platform and swung his hand high into the air with a Bible gripped in his fingers, "remember, that while we are in the power of sin the gift of God is eternal life."

It was in the course of this sermon that the speaker had said: "A man came to me to-day and placed his hand in mine, an old friend and a preacher of power. Men sobbed and they shouted under his preaching as they never have done under mine. But that man

went to the depths of sin, and for years he was away from Christ. God has restored him. To-day he looked into my face, with a clear eye and clasped my hand with a grip as firm as my own. He gave me a letter which I had written him five years ago, and he told me he had carried it every day all these years. I'll keep that letter always. I mean to frame it and leave it to my children."

A little later, in the after-meeting, Dr. Chapman called upon this man to speak. He came to the evangelist's side and upon the platform said:

"There never could be a man more amazed than I at the reference to myself that was made by my friend. Yet all that he said was true. I once stood in a pulpit in the South, with 1,000 members before me. But I thought myself flattered by the attentions of a great man, and I went a step beyond safety, and that was 'the little rift within the lute' that destroyed the music of my life. Did I suffer? Those five years were hell to me. That letter which came from my friend, so full of yearning tenderness, broke my heart and brought me back to Christ."

Then at the end, when the appeal was made, about 400 came forward to give token of their intention to adopt the Christian life. The majority of them, as had been the case in every service, were men.

Saturday, the 21st, was "Gospel Song Day." In the afternoon the chorus came to lead the congregation in a "big sing." There were 7,000 who sang, 1,200 of them in the choir, for the men and women,

hundreds of them, who had been in attendance upon the night meetings were not able to leave their business to come to the meetings in the afternoon. Dr. Chapman offered a prayer and made one or two announcements and then turned the meeting over to his co-worker. For it was Alexander day and the musical director had things all his own way for two hours, and he enjoyed it, and the 7,000 enjoyed it. There were very few in that audience that did not sing. Some discovered for the first time that they had voices, and that they could keep tune and time. Scores of the people clamored for their favorite hymns. Several new soloists appeared. Mr. Alexander discovered them. Among them were small boys and men and women of all ages.

One of them was "Williams," whom Mr. Alexander described as the man who "brought an intoxicated man into Tremont Temple three weeks ago and then came to Christ himself." "Williams" told the people of the joy he had found in "charitable work these weeks," and then he stood in front of Mr. Alexander upon the platform and sang one of the revival hymns.

Then a small boy in knickerbockers up in the top gallery was located by the keen-eared director and he had the lad sing alone. The hymn was the one which Dr. Conrad had just announced as his favorite among the Alexander collection. "God Will Take Care of You." The lad sang it first from his place in the gallery and then, upon the guarantee of Mr. Alexander that he would see that Dr. Conrad gave him a Bible,

the boy came down to the platform and sang the song. He was Norman Sharpe, the son of the Rev. Arthur P. Sharpe of Dorchester.

Robert Harkness, the pianist, had to sing. The congregation agreed with the leader that the man who wrote many of these hymns ought to be made to sing one of them, so Mr. Harkness took his place at the piano and to his own accompaniment sang "Keep on Praying."

The last song was the climax of the occasion. Sitting close to the piano all the afternoon was an old man with gray hair framing his face and falling over his shoulders. He had leaned over the piano from time to time and with his hands behind his ears strained to catch the flood of harmony from the chorus massed about him.

It was announced that this was L. O. Emerson, 89 years of age, and so deaf that he was not able to hear the music produced by his own hands when he played the piano. Many years ago he had written the tune, "Sessions," to which the Doxology has often been sung. At Mr. Alexander's suggestion, Robert Harkness gave up his seat at the piano to the veteran, and Mr. Emerson played the tune which he had composed. The audience recognized the work of a master and he had a great burst of applause which he could not hear. Then, with Mr. Alexander directing, the choir sang the tune to the accompaniment of the composer.

"He can't hear, but he can see," shouted Mr. Alex-

ander. "Give him a salute." Out came thousands of handkerchiefs, and a waving billow of white filled the hall while the composer bowed over the keyboard of the piano.

In the evening Dr. Chapman faced and Mr. Alexander directed the singing of the largest throng of people that they had seen at any single service since they came to Boston.

There were 10,000 people in the hall, 2,000 more than had been present on the two previous evenings. When the doors were opened the people rushed into the big room in a swirling mass that the officers, of whom a large number were on duty at the entrances, found some difficulty in keeping under control.

They quickly filled all the seats on the floor, and in the first gallery, streamed up to the second gallery, and there, with no chairs to be had, they stood four deep from the rail throughout the service. Then they were wedged together at the back and along the walls of the main floor, where in many places they stood fifteen and twenty deep. At the corners at the front, under the choir platform, they were roped off in two big triangles.

It was necessary to seat 300 of the choir in the front row of floor seats, while the remaining 1,500 of the chorus were seated on the fan-shaped platform at the front and back of the speaker's stand and at the ends of the first gallery.

It was a quiet throng in the building, and their demeanor was that of a reverent congregation in

attendance upon the stated Sabbath services of their churches. Two thousand people were waiting outside, but they were also still. The services had all the characteristics of the Chapman-Alexander meetings; a flood of sound, a message, simple and direct, in which warning of the results and the horror of sin was mingled with pleas based upon the love of God, and a response by scores of men and women who expressed their purpose by the lifted hand and then by coming to the front before the platform.

While they were standing thus, with Dr. Chapman upon the steps of the platform, with Dr. Conrad upon one side and Commander G. B. Coombs, of the Salvation Army of the Dominion of Canada, upon the other, Mrs. Goodson, the evangelist's daughter, sang a hymn and then Dr. Chapman asked those who were willing to come the whole way and to decide the whole question to kneel. In a moment 100 people were on their knees, while thousands looked down upon them in the stillness in which the evangelist offered prayer.

Among the requests for prayer which Dr. Chapman read was one in behalf of an old man of 93, "who is soon to cross the river," and another, written by a father, in which he asks that he and his sons might be prayed for. The one that caused a murmur of surprise was that of a son who asked prayer in behalf of his mother. There have been many requests by mothers for sons. These letters and a large number of others which the leader did not read were held

up before the audience, and then all were asked to join in a moment of silent prayer.

The sermon was on "The Unpardonable Sin," and the text was Matthew xii. 31-32: "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, either in this world, neither in the world to come."

Then came the final day, Sunday, February 21, and the climax meetings of the series. In the afternoon there were 9,000 people in the grand hall and 7,000 of them were men, and in the evening the superintendent of the building himself estimated the audience at 12,000. Both afternoon and evening there were other thousands who were shut outside, unable to secure admission to the hall. Most of those on the outside at the afternoon meeting kept their places on the steps of the building and in the street until the service terminated at 5 o'clock, but then they were not permitted to enter the hall, as the police had orders to clear the building, and the doors were not reopened until an hour before the time scheduled for the night service to begin. Most of the waiters continued to wait the extra hour and a half.

There was an impromptu song service outside the building again before the hall was open at 2 o'clock, and then when the doors did swing wide there was a

rush that filled the building, floor, galleries, and standing room, in twenty minutes. The chorus members were admitted on presentation of their tickets at a side entrance and there were 1,800 of them in their places. Some time before the arrival of their leader the tenor section started a song service and speedily the basses and the other sections of the choir joined in. They had no pianist either, but they sang "He Will Hold Me Fast," and several others of the favorite and familiar hymns, to the delight of the audience. "You don't seem to need us," said Mr. Alexander with a smile as he and Mr. Harkness took their places. He had the chorus and congregation sing "Looking This Way," and then he asked the fathers present who had a boy or girl in heaven to sing it. Perhaps a thousand men sang the verse and the effect was very dramatic. Ernest Naftzger sang a hymn and the Lotos Quartet sang several times.

The message of the evangelist on this last afternoon was founded upon Jeremiah xii. 5: "How wilt thou do in the swelling of the Jordan?" He dwelt especially upon the caves in which sinners hide, of intemperance, infidelity, and morality, especially.

He spoke of the saloon evil particularly, he said, because he had been criticized for not saying more against it in his talks to the people of Boston. He characterized drunkenness as "the most blasting and blighting sin that sweeps through the country," and told his hearers that they would soon have to face the drink problem in a new way as a result of the

wave of temperance that is coming from the South. Two-thirds of the audience raised their hands when he asked how many of them had been affected directly or indirectly by intemperance.

"It is not necessary," said Dr. Chapman, "that I should preach to you this afternoon. There sits in this audience an aged father. He sent to Maine for one of his boys that he might come to Christ. And then he sent to New Hampshire for another boy, and that boy is here to-day, and almost before our service was begun he gave himself to Jesus. There's your sermon."

The aged father of whom Dr. Chapman spoke is John Knight, of Brighton, and it was his son Frank who had professed conversion.

"Against sin I lift up my voice this afternoon. I do not mention drunkenness first because I think it the worst. It is not. But it is the cause of sins. And I have an idea that it is the sin which sweeps with the most blasting and blighting touch through the community, and in the wake of it all other sins seem to follow. If you are yielding to that sin, you are not simply hurting yourselves, but others.

"Some men are in the cave of infidelity. If you are an honest skeptic I have no harsh word for you. But I have no respect for the man who sticks his fingers in his vest and sneers and tells me my faith and the faith of his mother is old-fashioned, and that he has grown away from it. It is an awful thing to put God out of your life and sneer.

“Some men are in the cave of morality. I know you — men who would blush to do a mean thing and hate sin, men who have cheered us on in our preaching and singing. But here is something you must face: ‘Cursed is every one that continueth not in all the things.’ You will fall short unless you are united to Him.”

Then when the invitation was given at the close of his appeal several hundred men came into the open space at the foot of the stairs to the platform and in the wide aisles, and got on their knees with the evangelist in their midst. Almost all of them were shedding contrite tears.

The meeting that night, the last meeting, was the greatest of them all. There had been a succession of “greatests” in the course of the campaign, and it had not seemed possible that the meetings of Saturday night and Sunday afternoon could be surpassed. They were surpassed, however; surpassed in the number of people who were admitted to the grand hall, in the size of the chorus, and in certain of the scenes which marked this farewell gathering. Then, too, the appeal of the evangelist was delivered with more dramatic emphasis than he had permitted himself to employ at any of the services of the twenty-five days of the campaign. There were no more seats in the hall than at the previous meeting, but there were many more people standing. It was estimated by competent observers that the total was between 11,000 and 12,000. Probably 4,000 were

unable to get into the hall. The doors were opened at 6:25 and in ten minutes the hall was filled. Belated ticket-holders were refused admission by the police, of whom there were a sergeant and twenty-one patrolmen about the building.

Many persons stood throughout the service in the back of the wide passages off the floor and the galleries, where they could not see the speakers and singers, but were able to hear the songs and the sermon. Scores of women sat upon the floor and listened. One young girl climbed the elevator netting and peered over the heads of the people in the top gallery.

At 7 o'clock the ushers, through megaphones, called out of the windows to the thousands in the street that there was no chance to get into the hall, and directed them to neighboring churches. Very few of the waiting crowd were willing to leave, however, and about 1,000 of them had the reward of their patience, when, after the sermon, the doors were opened for the exit of those who could not stay for the after-meeting. Their places were quickly filled.

The service was a farewell and a revival meeting combined. Most of the farewells were said at the opening of the service and the two hours that followed were devoted to evangelistic appeals through song and sermon to dedication to Christ.

Dr. Conrad, chairman of the general committee, spoke for ten minutes on the wonderful revival, and expressed the thanks of the committee to all who had

contributed to make the revival successful. He said he regretted that there was not a bigger building in Boston so that the multitude who had been turned away might have gotten in.

"When Dr. Chapman and Mr. Alexander go from Boston," he continued, "they will be followed by a volume of prayer, not only to Springfield, but across the oceans and continents in their tour of the world. We love them with a love born of the spirit of Jesus. There is melody in our hearts that Mr. Alexander has put there, and we shall not forget the picture we have seen of him leading the services of song. We shall live lives that are better, gentler, and more earnest because of the messages we have had from the lips of Dr. Chapman. Firmly and with tears he has declared to us the whole counsel of God."

The speaker turned to the evangelist, and said: "You have planted the feet of thousands firmly on the Rock of Ages, and we will surely follow you with our prayers and love.

"We shall not forget Mr. Naftzger, nor Mrs. Goodson. And once more, we shall never forget the rumble and the roll and the ripple and the reverberations of thunder under the touch of Mr. Harkness' fingers at the piano. (Applause.) There is an instrument in our hearts and we trust that the spirit of God shall sweep upon all the harp strings of our souls."

George E. Briggs, of the finance committee, made another announcement which created enthusiasm.

“Up to to-night,” he said, “we have received in offerings \$1,900 for the expenses of this series of four days’ meetings in this hall. We need \$1,600 more. I ask you to give it to-night.” It was stated that if the amount asked were given the entire expense of the series of simultaneous meetings would have been met.

Dr. Chapman then took his turn at thanking people. He referred in terms of high praise to the choir, to the ushers and their chairman, George W. Mehaffey, the police officers, and the ministers, who, he said, “had the tide flowing strong when I came to the city, so that it has only been necessary for me to try to avoid mistakes.”

He then turned, saying to Dr. Conrad: “In all my years of evangelistic work I have never had so great a chairman.” (Applause.)

He said no man could be eloquent enough to frame a sufficient expression of gratitude to the newspapers.

“Boston has been profoundly stirred,” he continued. “I take no credit to myself. The flood came because the ministers and all the forces of righteousness paved the way. A prominent man told me the other day that this revival would mean purer politics and better business and happier homes for this city. Now, when the call comes for you to pay the cost of making this a better city, whether the demand be for money, or influence, or time — do you pay it.

“No other city in America has such a chance to become noble and lofty in all the best senses of the

terms as Boston. Now if the chance comes for you to help, will you do it? Each in his own way to the limit of his ability — will you? If you will, stand up.”

Nearly everybody stood upon his appeal, and they chorused, “I will.” “Well, remember, you’ve got that settled,” said the evangelist, and one of the chorus, who was crowded against the reporters’ tables, called out “Amen.”

At the close of the sermon the Lotos quartet sang a hymn and the evangelist invited the personal workers, “who have toiled these weeks and now would like to lay the results of their efforts all at the feet of the Master,” to come forward. “But remember,” he added, “if you come it means that by an act of your will, with emotion if God gives it to you, or without emotion, you are this night to dedicate yourself anew to God.”

Mrs. Goodson stood beside her father and sang “Softly and Tenderly Jesus Is Calling” while the workers were coming down from the galleries and from all parts of the floor to the front. There were 700 of them. Many ministers were in the number. They stretched far down the aisles from the open space at the front. Mr. Alexander spoke to them on the verse in Proverbs: “He that winneth souls is wise.”

When these workers had risen in their places it had been possible to see the difficulties under which they had been doing their work in the great auditorium.

At Tremont Temple they were in a room which had been constructed with the aims of the church in view. But here the "fishers of men" were angling in seas where they had not stretched nets in advance and there were many meshes through which the fish might get away. In the Temple it was almost impossible for a person to get out without being asked the definite question of his acceptance of the Redeemer whom the evangelists had been preaching in sermon and song. But it was not so easy for the workers to get to the people in the big room in the Mechanics Building. The thing that astonished many was that the response to the appeals there made was so great.

Dr. Chapman spoke the farewell word to these workers." "There are enough Christian workers here to take all Boston for Christ. May God help you to do it. If any of you ever go back to ordinary Christian living, I believe you will have to answer for it at the judgment. Do nothing that will dim your vision of Jesus or that will lessen your zeal for God.

"Go back to your churches and organize little groups for the help of your pastors and for prayer. And may the Lord bless and keep you."

George T. B. Davis again presented the cause of the Pocket Testament League and the cards containing the statement of the tour around the world of Dr. Chapman and Mr. Alexander and a corps of workers were distributed to all who would take them with the promise that they would pray daily for the party

in their revival work in Australia and in the far east.

The sermon was upon the text, Luke xvii. 37: "Jesus of Nazareth passeth by." The evangelist used dramatic gesture more freely than at any of the preceding services. He told the story of Blind Bartimæus and found a series of parallels between the blind man and many in the congregation.

"Not in a generation in a city of the size of Boston has Christ been more truly present than here," he said at one point. "I am sure of it. How you have sung those hymns. You can't persuade me that 'He Will Hold Me Fast' has been popular just because it has a catchy tune. The newsies have whistled it. The business men have sung it. The children have hummed it. I have heard it from pianos as I have passed along your streets.

"No man can tell me that any display of eloquence here this afternoon blanched the faces of 5,000 men and caused their cheeks to run with tears. Why, one man told me that I might have given the invitation without preaching at all.

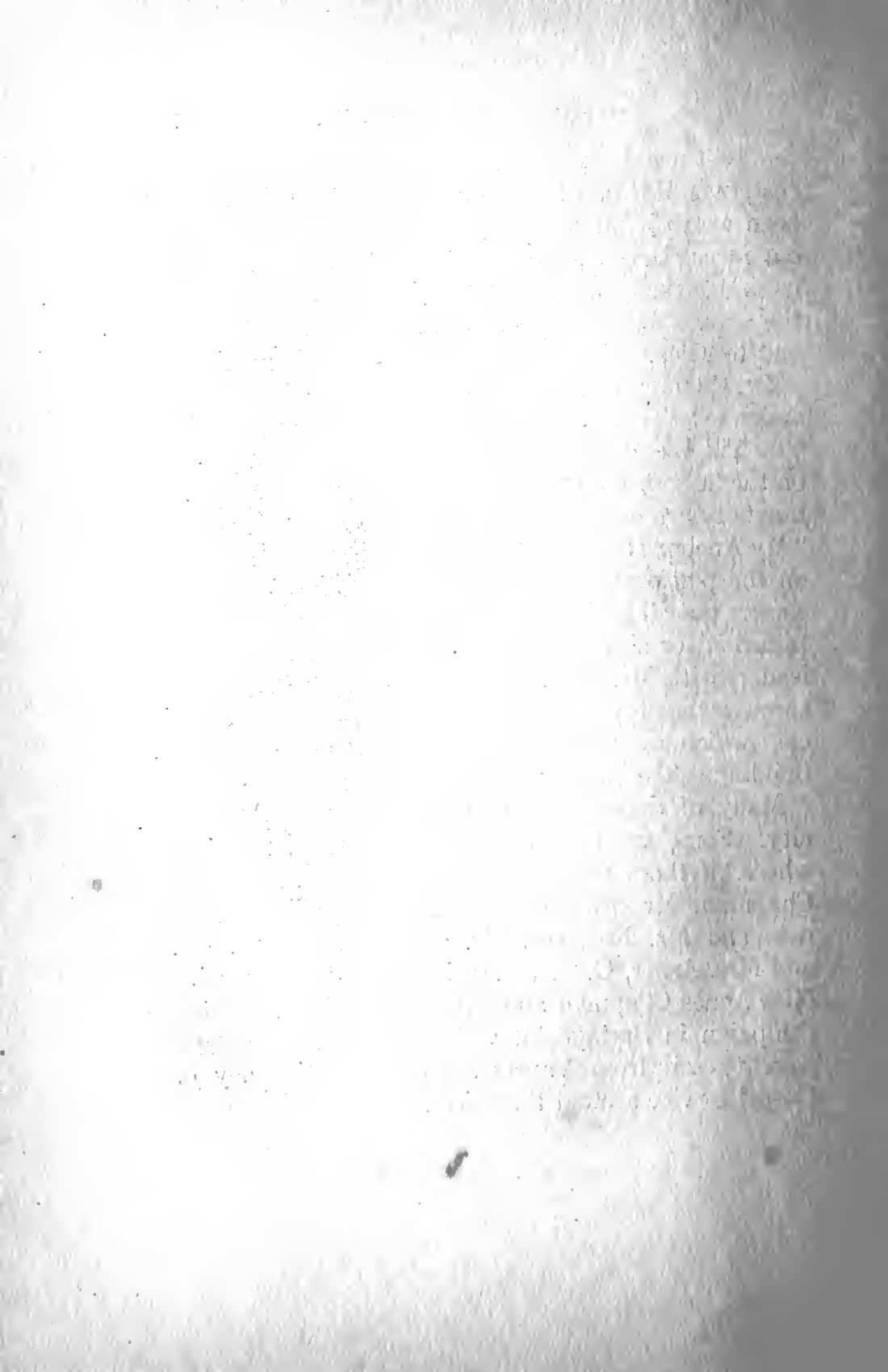
"And you to-night are listening to preaching that is commonplace in expression, and there is a great hush upon you. Why? I'll tell you why. It is that Jesus of Nazareth is passing by. I hear Him knocking at the door of your hearts. I hear the sweep of His garments along these aisles. He is passing by."

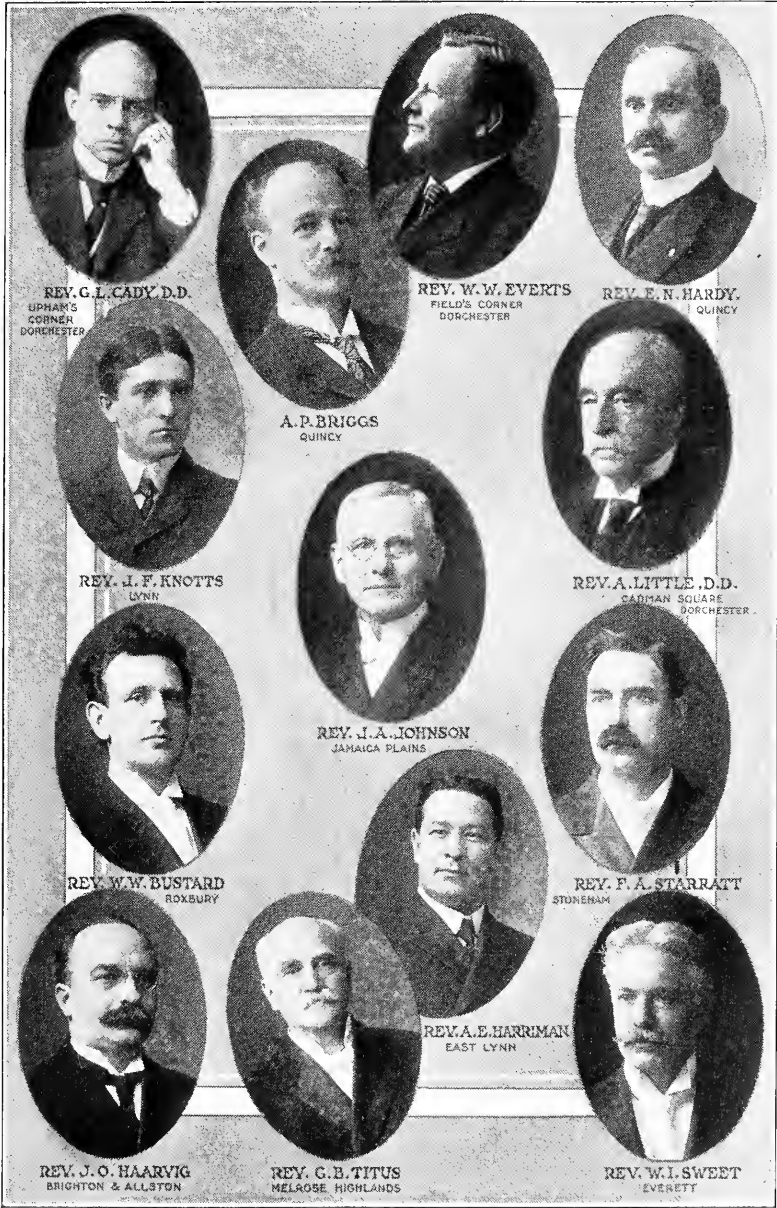
This was the prayer with which the evangelist ended the meeting: "Blessed God, we have wrought

the best we knew how. Whatever it might have cost, even if it had been blood and life, it would have been worth it all to be used of Thee. As we turn our faces elsewhere do thou bless Springfield. Keep us under the shadow of Thy wings as we go across the seas. May our message always be true to Him and to Thee. To Thy name be praise. Amen."

Dr. Chapman then quietly withdrew and Mr. Alexander led the choir in a final song. "God Be With You Till We Meet Again," was sung. The thousands on the floor flocked to the front and there was a great burst of harmony as the choir put all their voices into "My Anchor Holds." The last seen of Mr. Alexander on the platform, he held both hands high while the singers put all their power into the final note and sustained it for almost a full minute. Then the hymn-leader, with Mr. Harkness and Mr. Naftzger, passed through the crowd and the people stormed the trolley cars which were lined up for blocks in front of the building. The great series of meetings were over.

Many of the evangelists and singers had left the city. Some went to fill revival engagements elsewhere. Others returned to their pastorates. Dr. Chapman, Mr. Alexander, Dr. Ottman, Mr. Harkness and Mr. Naftzger, Mr. and Mrs. Norton, Mr. and Mrs. Asher, G. T. B. Davis and his mother, with Miss Agnes Chapman and Mrs. Alexander, after the campaign in Springfield, which had already begun, were to sail from Vancouver for their journey of Gospel service around the world.





REV. G. L. CADY, D.D.
UPHAM'S CORNER
DORCHESTER

REV. W. W. EVERTS
FIELD'S CORNER
DORCHESTER

REV. E. N. HARDY
QUINCY

A. P. BRIGGS
QUINCY

REV. J. F. KNOTTS
LYNN

REV. A. LITTLE, D.D.
CADMAN SQUARE
DORCHESTER

REV. J. A. JOHNSON
JAMAICA PLAINS

REV. W. W. BUSTARD
ROXBURY

REV. F. A. STARRATT
STOREHAM

REV. J. O. HAARVIG
BRIGHTON & ALLSTON

REV. C. B. TITUS
MELROSE HIGHLANDS

REV. W. I. SWEET
EVERETT

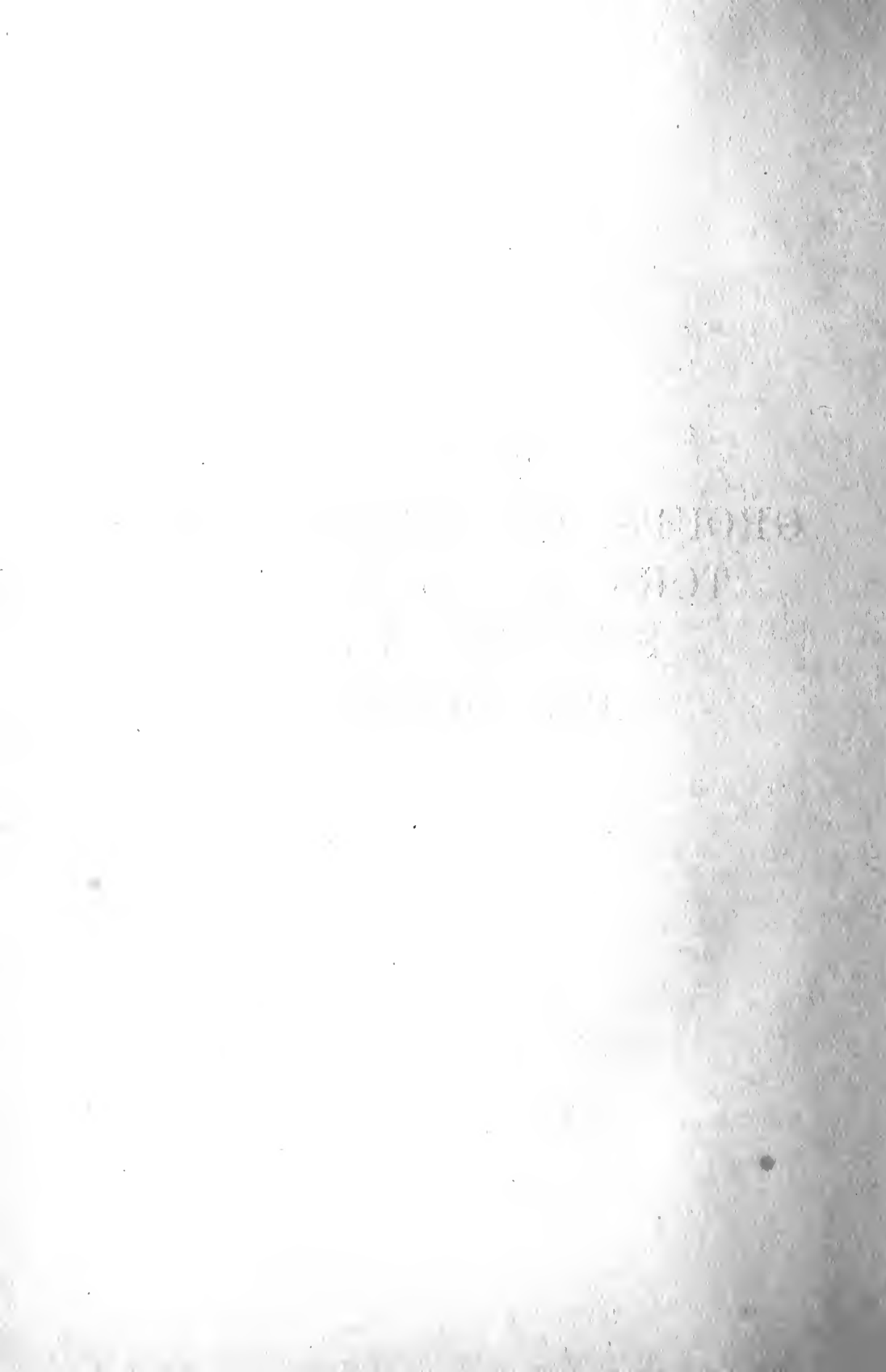
CHAIRMEN OF GROUPS



CHAIRMEN OF GROUPS

PART IV

GROUPS, CHURCHES, PAS-
TORS, EVANGELISTS,
SINGERS, AND
POST-WORD



PART IV

GROUPS, CHURCHES, PASTORS, EVANGELISTS, SINGERS, AND POST-WORD

GROUP ONE — BOSTON CENTRAL.

Evangelist — J. Wilbur Chapman, D.D.

Singer — Charles M. Alexander.

Evening Meetings in Tremont Temple.

Park Street Church	.....	Rev. A. Z. Conrad
Tremont Temple	.....	Mr. Chas. E. Jeffrey
Bowdoin Square Church	.....	Rev. F. E. Heath
Bromfield Street M. E.	.....	Rev. G. F. Durgin
Temple Street M. E.	.....	Rev. F. B. Fisher
Central Congregational	.....	Rev. J. H. Denison
First Baptist	.....	Rev. F. H. Rowley

GROUP TWO — SOUTH END (WEST)

Evangelist — Rev. Daniel S. Toy.

Singer — Frank Dickson.

Evening Meetings in Tremont Street M. E. Church.

Shawmut Congregational	.....	Rev. A. A. Berle
Union Congregational	.....	Rev. A. A. Stockdale
Tremont Street M. E.	.....	Rev. H. L. Wriston
Warren Avenue Baptist	.....	Rev. H. S. Johnson
First U. P. Church	.....	Rev. A. K. McLennan
St. Andrew's	.....	Rev. A. D. MacKinnon

GROUP THREE — SOUTH END (EAST)

Evangelist — Rev. H. D. Sheldon.

Singer — B. F. Butts.

Evening Meetings in People's Temple.

First Presbyterian	Rev. James Alexander
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Scotch Presbyterian	Rev. M. L. MacPhail
People's Temple	Rev. G. W. King
Clarendon Street Baptist	Rev. W. C. Minifie
Morgan Memorial	Rev. E. J. Helms
Harvard Street Baptist	Rev. J. H. Woodsum
Reformed Presbyterian	Rev. Samuel McNaugher

GROUP FOUR — WEST MEDFORD

Evangelist — W. F. Stewart.

Singer — C. E. Goodwin.

Evening Meetings in Baptist Church.

Congregational	Deacon H. N. Ackerman
First Baptist	Rev. Nathan Wood
Methodist Episcopal	Rev. Herbert S. Dow

GROUP FIVE — ROXBURY (NORTH)

Evangelist — Rev. Ford C. Ottman, D. D.

Singer — William McEwan

Evening Meetings in Dudley Street Baptist Church.

Dudley Street Baptist	Rev. W. W. Bustard
Elliott Congregational	Rev. W. C. Rhoades
Highland Congregational	Rev. W. R. Campbell
Ruggles Street Baptist	Rev. C. C. Earle
Winthrop M. E.	Rev. W. A. Wood

GROUP SIX — ROXBURY (SOUTH)

Evangelist — Rev. J. Ernest Thacker, Ph.D.

Singer — George A. Fisher.

Evening Meetings in Immanuel Walnut Church.

Presbyterian	Rev. J. J. Dunlop
Free Baptist	Rev. J. S. Durkee
Friends	Rev. Wilbur K. Thomas
Immanuel Walnut	Rev. C. A. Vincent
Bethany Baptist	Rev. M. F. Johnson
Church of Christ	Rev. D. L. Martin

Advent Christian Rev. M. Grant Nelson
 Swedish Congregational Rev. August Erickson

GROUP SEVEN — JAMAICA PLAIN

Evangelist — Rev. George R. Stair.

Singer — Chester F. Harris.

Evening Meetings in Boylston Congregational Church, Jan. 26
 to Feb. 7, and in First Baptist Church, Feb. 8 to 17.

Central Baptist Rev. J. A. Johnson
 Boylston Congregational Rev. H. A. Barker
 German Baptist Rev. R. T. Wegner
 First Baptist Rev. Walter Calley
 French Congregational Rev. Paul D. Elsesser

GROUP EIGHT — UPHAM'S CORNER (DORCHESTER)

Evangelist — Rev. Ralph Atkinson.

Singer — F. M. Lamb.

Evening Meetings in Stoughton Avenue Baptist Church, Baker
 Memorial, Pilgrim Congregational.

Pilgrim Congregational Rev. George L. Cady
 Romsey Chapel Rev. F. L. Luce
 Baker Memorial M. E. Rev. W. W. Bowers
 Stoughton Street Baptist Rev. Clifton D. Gray

GROUP NINE — CODMAN SQUARE (DORCHESTER)

Evangelist — Rev. Milton S. Rees.

Singer — Lawrence Greenwood.

Evening Meetings in Second Congregational Church.

Second Congregational Rev. Arthur Little
 Stanton Avenue M. E. Rev. L. A. Nies
 Highland M. E. Rev. M. D. Lytle
 Harvard Congregational Rev. C. F. Weeden
 Temple Baptist Rev. Edward Braislin
 Berean Chapel, Baptist Rev. C. E. Lewis
 Village Church Rev. Geo. W. Brooks
 First M. E. Rev. W. H. Powell

GROUP TEN — FIELD'S CORNER (DORCHESTER)

Evangelist — Rev. Harry Taylor.

Singer — Albany R. Smith.

Evening Meetings in Parkman Street M. E. Church.

Immanuel Baptist	Rev. W. W. Everts
Central Congregational	Rev. Geo. H. Flint
First Baptist, Ashmont.....	Rev. A. V. Dimock
Trinity Congregational (Nep.)	Rev. C. H. Washburn
Parkman Street M. E.....	Rev. J. P. Chadbourne
Appleton M. E. (Nep.)	Rev. T. W. Bishop

GROUP ELEVEN — QUINCY

Evangelist — Rev. John Weaver Weddell.

Singer — A. P. Briggs.

Evening Meetings in Bethany Congregational Church.

Bethany Congregational	Rev. E. N. Hardy
Quincy Point Congregational	Rev. Alfred R. Atwood
First U. P. Church.....	Rev. A. M. Thompson
Calvary Baptist	Rev. R. J. Davis
Wollaston Baptist	Rev. Joseph Walther
Wollaston Congregational.....	Rev. E. A. Chase

GROUP TWELVE — SOUTH BOSTON

Evangelist — Rev. C. T. Schaeffer.

Singer — Mr. W. H. Collisson.

Evening Meetings in Baptist Church first week and the remaining period in St. John's M. E. Church.

Phillips Congregational	Rev. F. B. Richards
First Baptist	Rev. F. M. Gardner
Presbyterian	Rev. James Todd
St. John's M. E.	Rev. E. L. Mills
Barham Memorial	Rev. G. E. Heath
City Point M. E.	Rev. L. L. Hale

GROUP THIRTEEN — EAST BOSTON

Evangelist — Rev. Thomas Needham.

Singer — John W. Reynolds.

Evening Meetings in Maverick Congregational Church.

- Presbyterian Rev. H. A. Manchester
- Baker Congregational Rev. A. B. Peebles
- Maverick Congregational { Rev. F. W. Pattison
Rev. A. R. Williams
- Orient Heights M. E. Rev. J. F. Phillips
- Central Baptist Rev. C. J. Jones, Jr.
- Bethel M. E. Rev. L. B. Bates
- Saratoga M. E. Rev. S. H. Atkins
- St. John's P. E. Rev. Chas. E. Jackson

GROUP FOURTEEN — CHARLESTOWN

Evangelist — Rev. J. O. Buswell.

Singer — W. W. Weaver.

Evening Meetings in Winthrop Street Congregational Church.

- Winthrop Street Church Rev. L. B. Sears
- Trinity M. E. Rev. A. M. Osgood
- First Baptist Rev. C. E. Herrick
- Bunker Hill Baptist Rev. H. W. Chamberlain
- Episcopal Rev. Philo W. Sprague
- First Congregational Rev. J. M. Blue
- Universalist Rev. John Evans

GROUP FIFTEEN — EVERETT

Evangelist — Rev. Ora Samuel Gray.

Singer — Charles F. Allen.

Evening Meetings in First M. E. Church.

- First Congregational Rev. Wm. I. Sweet
- First M. E. Rev. Geo. H. Spencer
- Glendale M. E. Rev. F. M. Estes
- First Baptist Rev. A. Judson Hughes
- Glendale Baptist Rev. F. W. Peakes

Union Christian	Rev. A. T. June
Church of the Disciples	
Mystic Side Congregational	Rev. H. J. Kilbourne

GROUP SIXTEEN — MALDEN

Evangelist — Rev. Frank Granstaff.

Singer — Owen F. Pugh.

Evening Meetings in M. E. Church, Baptist and Congregational.	
Congregational	Rev. H. H. French
First Baptist	Rev. C. H. Moss
Forestdale Chapel	
Maplewood Congregational.....	
Maplewood Baptist	Rev. E. E. Applegarth
Center Street Baptist	
First M. E.	Rev. L. J. Birney
Faulkner M. E.....	Rev. W. G. Chaffee
Robinson M. E.	Rev. C. W. Blackett
Maplewood M. E.	Rev. A. L. Howe
Union Baptist.....	Rev. S. M. Carrington

GROUP SEVENTEEN — MELROSE

Evangelist — Rev. Arthur J. Smith, D.D.

Singer — A. B. Fenno.

Evening Meetings in Melrose Baptist Church.

Congregational	Rev. Thomas Sims
First M. E.	Rev. W. T. Perrin
Melrose Baptist	Rev. A. E. Scoville
Fell's Baptist	

GROUP EIGHTEEN — MELROSE HIGHLANDS

Evangelist — Rev. Arthur W. Spooner, D.D.

Singer — John P. Estey.

Evening Meetings in Congregational Church.

Melrose Highlands Baptist	Rev. George B. Titus
Melrose Highlands Congregational ...	Rev. J. O. Paisley
Free Baptist	Rev. W. J. Malvern
Advent Church	Deacon D. E. Woodward

GROUP NINETEEN — STONEHAM

Evangelist — Rev. Edgar E. Davidson.

Singer — Charles A. Pearce.

Evening Meetings in Methodist Episcopal Church.

Baptist	Rev. Frank Starratt
M. E. Church	Rev. N. B. Fisk
Congregational	Rev. A. Stanley Beale
Evangelical	Rev. George Davies

GROUP TWENTY — BROOKLINE

Evangelist — Rev. Frederick E. Taylor, D.D.

Singer — Harper G. Smyth.

Evening Meetings in Baptist Church.

Baptist	Rev. O. P. Gifford
St. Mark's M. E.	Rev. L. D. Bugbee
Presbyterian	Rev. W. W. Illiffe

GROUP TWENTY-ONE — ALLSTON-BRIGHTON

Evangelist — Rev. John H. Elliott, D.D.

Singer — Everett Naftzger.

Evening Meetings in Allston Congregational Church.

Allston Congregational	Rev. John O. Haarvig
Faneuil Congregational	Rev. A. H. Mulnix
Congregational Church, Br.	Rev. W. A. Knight
Hill Memorial Baptist	Rev. W. J. Rutledge
Harvard Avenue M. E.	Rev. F. G. Potter

GROUP TWENTY-TWO — WATERTOWN

Evangelist — S. M. Sayford.

Singer — Lewis E. Smith.

Evening Meetings in First Baptist Church.

First Baptist	Rev. Charles H. Day
St. John's M. E.	Rev. C. W. Holden
Phillips Congregational	Rev. Edward C. Camp
Mt. Auburn Mission Chapel	Rev. John S. Pendleton
Belmont Congregational	Rev. B. F. Leavitt

GROUP TWENTY-THREE — NEWTON CENTER

Evangelist — Rev. John A. Earl, D.D.

Singer — Clifton Powers.

Evening Meetings in Methodist Episcopal Church.

First Congregational	Rev. E. M. Noyes
Newton Center Baptist	Rev. Maurice A. Levy
Newton Center M. E.	Rev. G. A. Phinney
Auburndale Congregational	Rev. W. C. Gordon
Upper Falls	Rev. Walter Healy
Auburndale M. E.	Rev. C. E. Spaulding

GROUP TWENTY-FOUR — CAMBRIDGE

Evangelist — Rev. H. W. Stough.

Singer — D. L. Spooner.

Evening Meetings in First Baptist Church.

First Baptist	Rev. J. L. Campbell
Immanuel Baptist	Rev. A. H. Gordon
Broadway Baptist	Rev. O. H. Wallace
Grace M. E.	Rev. L. W. Staples
Harvard Street M. E.	Rev. R. F. Holway
Wood Memorial Congregational	Rev. E. E. Shoemaker
Pilgrim Congregational	Rev. Richard Wright
Prospect Street Congregational	Rev. W. M. MacNair
Free Baptist	
United Presbyterian	Rev. E. C. Simpson
First Reformed Presbyterian	
Swedish Baptist	Rev. A. T. Johnson
Union Baptist	Rev. Jesse Harrall

GROUP TWENTY-FIVE — SOMERVILLE (WINTER HILL)

Evangelist — Rev. H. N. Faulconer.

Singer — J. Raymond Hemminger.

Evening Meetings at Broadway Congregational Church.

Winter Hill Baptist	Rev. H. S. Pinkham
Broadway Congregational	Robert H. Beers

Highland Congregational Rev. George S. Anderson
 Broadway M. E. Rev. S. L. Jennings
 Perkins Street Baptist S. H. Hosmer, Trustee
 Winter Hill Congregational Rev. Chas. L. Noyes

GROUP TWENTY-SIX — NORTH CAMBRIDGE

Evangelists — Rev. Donald Duncan Monroe.

Singer — Howard H. Hare.

Meetings were held in the North Avenue Baptist Church.

North Avenue Baptist Rev. F. E. Marble.
 North Avenue Congregational Rev. Daniel Evans
 Third Universalist Rev. F. W. Hamilton
 St. James Episcopal Rev. Wm. E. Gardner

GROUP TWENTY-SEVEN — OLD CAMBRIDGE

Evangelist — Rev. O. Griffith.

Singer — Grace Bradbury.

Meetings were held in the Old Cambridge Baptist Church.

First Cong. Shephard Mem. Rev. Alexander MacKenzie
 Old Cambridge Baptist Rev. Woodman Bradbury
 Epworth M. E. Rev. Norman E. Richardson

SOUTH BOSTON GROUP

BY FREDERICK S. RICHARDS

This group included six co-operating churches — South Baptist, St. John's M. E., Phillips Congregational, First Presbyterian, Barham Memorial M. E., and City Point M. E. For over a month our churches were preparing for this movement, and every effort was made to arouse interest and awaken anticipation. For three weeks preceding the series the regular prayer services in each church were emerged in union prayer meetings, two such being held on each Wednes-

day night, and three on each Friday night, in different parts of the district. An efficient executive committee was early at work, and personal workers, ushers, and choir were fully organized and prepared for their duties. The result was that the meetings commenced with full attendance and strong interest the very first night, and this was continued throughout. The pastor and churches worked together with entire and delightful harmony and oneness of purpose. Our evangelist, C. T. Schaeffer, proved himself a man of unbounded energy, tireless activity, and devotion to his work. His message was practical and pungent; his invitations urgent and effective; his exaltation of the church in the community constant and helpful; his advice for permanent results wise and valuable. The co-operating singer, Mr. W. H. Collisson, sang the Gospel with sweetness and persuasive power, and conducted an excellent chorus with skill and fine results. Our attendance averaged from 800 to 1,000 each evening, and was fully maintained throughout the series, services Sunday nights gathering from 1,400 to 1,700, necessitating overflows. Afternoon meetings for children were largely attended, and were of great value, Mr. Schaeffer's illustrated talks being very attractive and instructive. Sunday afternoon meetings for men were of increasing influence and power, beginning with about 450 in attendance, and closing the last Sunday with about 900 attending. Indeed, throughout these meetings a gratifying number of

men, younger and older, were reached and won. Excellent results were already apparent. Several hundred cards were signed, and most of these, when followed up, show sincerity of purpose. All the churches are receiving, and will receive, substantial additions to membership on confession, and a good number of church letters are being brought by those who were roused to local responsibilities. All our churches report marked increase in attendance at regular services, much deeper interest in Bible study and in the prayer service, and delightful evidence of a "new zeal for service," which can but result in a larger efficiency of our churches in the community.

Concerning the influence of the campaign as a whole on the city's religious life, it has been marked for good. Christian living has been raised to a decidedly higher place in the purpose of thousands; many ordinarily inaccessible to religious conversation now welcome it, and themselves introduce it; the atmosphere of men's daily living has been charged with a spiritual ozone, which means new spiritual power, new faith and courage, new civic ideals and efficiency. There is general rejoicing over the simultaneous campaign, its experiences and its results.

EAST BOSTON

By REV. HERBERT A. MANCHESTER, D.D.

Eight churches, none of them large, co-operated for the evangelistic work in the East Boston district.

It is commonly estimated that 25,000 Protestants live in this district and that more than 15,000 of them never or seldom attend church. In many ways it is one of the greatest and neediest mission fields in New England. More help from outside should have been given to this and similar districts; for the genius of this movement is in the working of so many districts at once, and in these districts perhaps the most immediately effective and permanent, as well as the neediest work, is done, and the opportunity should have been used to press this aspect of it to the utmost advantage in these neglected corners. But using only local resources a great good was done.

The union of the churches was complete and harmonious, though not secured at an early date. The attendance at the meetings was extraordinary, far exceeding anything ever known here; the meetings were conducted very quietly, nothing could be called excitement, but the feeling was deep; the response was large, and a most genuine and powerful work was done. The contributions were much larger than was believed possible at first; all the local bills were easily paid and volunteers, more than could be used, were ready to help on the special days, such as Flower Day, and the others. The Holy Spirit was manifestly present. The evangelist and the singer proved wholly acceptable to the people. The last meeting was a triumph of Christian harmony in united effort when hearty tributes were paid to those who had rendered unstinted services, and when a gold-headed cane was

presented to Mr. Needham from the local pastors, besides a generous free-will offering, and a purse of gold was given to Mr. Reynolds by the choir, together with suitable testimonials of the esteem in which they both were held for their work's sake.

The Salvation Army co-operated heartily on several occasions and especially in two street parades, which brought many into the services. The character of the work is such that it is likely to be more permanent than such efforts sometimes are. Too much praise cannot be given to Mr. Needham and Mr. Reynolds for the tact and ability with which they conducted all the services.

My own conclusion is that, while there was wise planning, a noble harmony, and diligent work, yet the whole so far exceeded all that could possibly be attributed to man's effort, it must be accounted a most signal instance of the moving of the Holy Spirit, such as recent times have seldom, I think never, seen. What has been done to this present time is worth while, but the fervor and momentum have been turned unabated into the activities of the church, and what it will yet accomplish no one can even estimate.

ROXBURY NORTH GROUP

By REV. WM. W. BUSTARD

The work done at the Roxbury Northern Group during the Chapman-Alexander meetings was excellent. This is the tenth year I have conducted evan-

gelistic services in my church, but these services were never so largely attended before, neither have they ever yielded better results. A large number has already been taken into church membership, and I expect that the results of this work will continually be felt for years to come.

The chief results of the movement have been the awakening of Christian people to their church privileges, stimulating them to do personal work for the salvation of the lost; also a wide-spread interest in Bible study, a deeper regard for the old truths, and a firmer grasp upon the atoning work of Jesus Christ. We have felt the power of prayer, and realize God's willingness to answer our petitions, while hundreds of unconverted men, women, and children have been brought to a saving knowledge of Christ.

Having seen the churches filled and Christians revived and hundreds of unconverted brought to Christ, we are going forward in the work with a feeling of victory in our hearts, believing that these meetings will do much to establish the kingdom of God in Boston, and make Jesus Christ king in the realms of our political, social, and home life.

I have no doubt at all but what these meetings will do much to make Boston a better and more godly city for years to come.

ROXBURY SOUTHERN GROUP

By REV. JAMES J. DUNLOP, D.D.

The meetings in this group under the leadership of Rev. J. Ernest Thacker, Ph.D., of Norfolk, Va., and Mr. George A. Fisher, Grand Rapids, Mich., have produced marked results which promise to be far-reaching. Seven churches were included in this group, representing seven different denominations, viz.: Advent Christian, Baptist, Congregational, Disciples of Christ, Free Baptist, Friends, and Presbyterian. The absolute unanimity which characterized our work demonstrated in an impressive way the *real* unity of evangelical churches; that the things which divide us are diminishing shadows.

A most gratifying result is the thorough reawakening of Christian interest and activity; largely increased attendance at church services; a manifestly deepened interest in these services; a more direct evangelistic tone in the preaching, and a fresh and wider impetus given to personal work by the members of our churches, are some of the results that have followed our group meetings. This is an immeasurable gain.

Many who had formerly been identified with the church elsewhere, perhaps active in Christian work, and who, through removal, lost interest and drifted, have been reclaimed. Hundreds have been led to Christ for salvation and a life of service. These came from all walks of life. Illustrative instances might

be given did not the restrictions of this summary forbid. Many others were set to thinking, and are now being brought to Christ as the indirect results of our meetings.

Dr. Thacker's preaching was an earnest, eloquent presentation of the fundamental truths of the Gospel. The response which it met has shown that, when aroused, men feel a *real hunger* for the Gospel of Christ. The great chorus under the efficient leadership of Mr. Fisher was a noteworthy feature of our meetings and led us to a new vision of the effectiveness of Gospel song in touching the hearts of men and preparing the way for the appeal of the preacher.

Regarding the general movement I must say this: I rejoice greatly over it. Boston has been really awakened. I should like to underscore heavily the word "really." An increased respect for organized Christianity has been gained. A new consciousness of the strength of the united forces of the churches in the community has been awakened, evangelism has been dignified, and the special evangelistic effort justified as a factor in the development of the church, and in the solution of the problem of the city. The Gospel of Christ has been, in a notable way, proved to be the very "power of God unto salvation." Praise the Lord.

UPHAM'S CORNER GROUP

By REV. DR. GEORGE L. CADY

At Upham's Corner there is one of the most ancient burial grounds in New England, but the churches are now all on the outside of the dead line. There has come to us such a quickening as has not been for years and which will last for many years to come.

First—It was almost impossible to get the churches here united on the Chapman meetings, but now all are enthusiastic, and the pastors and people are more one than ever before. Union effort in the future will be an easy task to accomplish so did the work uplift the spirit of Christian unity and so did the evangelists magnify the work of both church and pastor. We did not hear one word of caustic criticism of either clergy or church from our evangelists, Atkinson and Lamb, but everything was sweet and wholesome.

Second — The numerical results are not all in — we hope will not be in when this book is out of print — but the immediate result is that the four churches in this group will receive at their first communions over one hundred on confession of faith, with as many more who will come in soon, besides a large number of letters which have been brought forth.

Third — There has come a spiritual uplift and a new vision to the churches which cannot be measured. Perhaps the greatest result of the campaign in the whole city has been that we do not need to apologize or defend Christianity any more — the

great apologetic has arrived. The time has come, here in Boston, at least, when the power of evangelical Christianity to work its results of transforming lives and moving the community must be demonstrated, for creeping paralysis was here. It is doubtful if both ministry and people ever have needed more the positive assurance that Christ is the same yesterday, to-day, and forever than during the recent years. If it had been true that Boston "cannot be moved," then Christianity is a failure, for no place must be outside of the moving power of the Holy Spirit — if there is a Holy Spirit. That demonstration is here and in such power that the churches cannot soon forget it. We are following a living Christ. We have at hand the ever-living, energizing spirit of God. Nothing is impossible for us. To have that proved is worth everything as an asset for to-morrow.

CODMAN GROUP

By REV. ARTHUR S. LITTLE, D.D.

Nine churches united to form Codman group. Rev. Milton S. Rees, D.D., was the preacher and Mr. L. B. Greenwood musical director. Careful preparation was made for the active campaign by union meetings of the pastors and churches, some weeks before it began. From beginning to end, the utmost harmony prevailed between the co-operating ministers and churches. The closer fellowship and better acquaintance thus secured will be of great value to Dor-

chester in the future. Some of the obvious and immediate results of the campaign are these: The spiritual life of the churches has been quickened; it has been a *genuine revival*; new voices have been heard in testimony and prayer; the attendance has been more than doubled; the circle of willing workers has been greatly enlarged; the dynamics of prayer have been felt as never before; faith in the power of prayer has been immensely increased; more than one hundred prayer groups, pledged to daily prayer for specific objects, were formed early in the campaign — many still continue; the great, eternal, axiomatic verities of the Gospel have been freshened in our thought and presented so as to command the attention of thousands who have heard them; the Bible has been exalted as the final authority in matters of faith and doctrine. *Other worldliness* has been a powerful motive in the preaching. Our largest house of worship was crowded at almost every service, afternoon and evening. The children's meetings were thronged. Between eight and nine hundred cards were signed. Many adults were reached. There were some striking instances of conversion. Crowded evening services on two Sunday evenings after the close of the campaign. The interest still continues. A spiritual impulse has been received, an atmosphere created whose hallowing and inspiring influences in the churches and in the community will long abide. The value of the campaign to Dorchester can never be estimated. It does not admit of tabulation.

BROOKLINE GROUP

By REV. O. P. GIFFORD, D.D.

The Brookline group included the St. Mark's M. E., the First Presbyterian, and the Brookline Baptist churches. Meetings were held in the Baptist meeting house. The singing, conducted by Harper Smyth, was spiritually stimulating and created a good atmosphere. The sermons by Dr. Fred Taylor were Scriptural, clearly thought out, warm with feeling, charged with spiritual power.

There were 377 cards signed. Preferences: 134 Presbyterian, 98 Baptist, 79 Methodist. Other churches, or no choice, 66. Of these 121 cards were signed Decision Day in the Bible schools.

The effect of the meetings on the churches is excellent. "The workers together with God" are in perfect sympathy with each other. State lines are fainter, the federal idea is strengthened. Thinking differs, but feeling is much the same in all bodies of Christ. The south wind has been sweeping over the whole field, the frost is out of the ground, the buds are bursting, seeds long asleep are waking up, "the time of the singing of birds has come." "The King's Business" has brought a great blessing to Brookline.

JAMAICA PLAIN GROUP

By REV. J. A. JOHNSTON

It is not easy to describe and estimate the religious and moral influence of the campaign in Jamaica Plain for the simple reason of its great, and rich, and persuasive character. The atmosphere of the whole community was charged and electrified with a subtle sense of the unseen and the spiritual during the meetings. God was nigh, and the effect was correspondingly marvelous. The coming of the evangelist was soon noised abroad, and the preaching and singing was in everybody's mouth. In such a temper the message reached places and hearts ordinarily inaccessible. The churches easily had the right of way. The response was not only general but hearty. People could not have been more willing to help in every kind of service asked of them. To one acquainted with the stand-pat order, it was as if old things had passed away and all things had become suddenly new. Since the campaign closed, the attendance on the regular services of the churches, so far as I have heard, has considerably increased. Prayer meetings show new life and joy. The pulse beats faster and the step is more elastic and joyous. From the more than three hundred who signed cards, considerable numbers are beginning to come into the churches. The Sunday-schools are increasing, and fresh decisions are made to follow the Savior. Christians know and love each other better. The gain for

true fellowship and enthusiastic co-operation has been a marked feature of the meetings. Churches are interested in each other, and will pray more intelligently and fervently for each other. I am sure they stand higher in the esteem of the community than in the past. A new sense, in the experience of helping men into the knowledge of personal salvation, has been added to the life of the workers. My own spirit has been most deeply stirred and refreshed, and a new note of reality added to the love of God in my heart. And I verily believe what has been my own experience is common to the other pastors who have joined in the movement. If one should think this review of the revival too sanguine and rose-colored, it may be set down to the estimate of a mind refilled with light from Jesus' face; notwithstanding, the conviction remains, the half has not been told.

ALLSTON-BRIGHTON

By REV. J. O. HAARVIG

The meetings held in this district will long be remembered by the many who came under their power. The attendance was large at all the services, and showed increase from week to week. At times the commodious Sunday-school room, connecting with the main auditorium, was filled so that the entire seating capacity of the church was taxed to its utmost. Earnest but timid souls had that it would be difficult for an evangelist to make an impression

on a comfortable suburban community like ours, but the impression was made, and it proved deep and wide. To-day only one feeling pulses through the churches — that of gratitude for what we have heard and seen. The results have surpassed the expectations of the most hopeful. The Gospel of Christ is a message of joy and power to “*everyone* that believeth” has been amply vindicated. We have seen many from the various walks and callings of society accept the privileges and obligations of the Christian life. They have come from the ranks of physicians, teachers, railroad employees, newspaper men, clerks, mechanics, and university students; from the homes of affluence as well as from the homes of poverty. Abundant have been the triumphs of grace. Shackles of sin have been broken; mists of skepticism have been dispelled; a higher purpose has given new beauty to the lives of professed disciples; the devotional life in homes and churches has been quickened; and an atmosphere has been created that will make personal evangelism a congenial task for Christian people in many days to come.

Surveying this remarkable movement in Greater Boston, who can doubt that back of it all has been the power of the Lord of Hosts?

THE NEWTON CENTER GROUP

By REV. MAURICE A. LEVY

The campaign in Newton Center was preceded by union meetings, some for men and some for women, in which there appeared a spirit of eager expectation. Our helpers were the Rev. John A. Earl, D.D., of Chicago, who approved himself as a faithful and fearless preacher of the Gospel, and Mr. Clifton Powers, of Pittsfield, Mass., who, in addition to his solo work, made good use of local singers in solos, quartets, choruses, and especially in training the boys and girls for their own and other services.

The meetings, held in the Methodist church, began with good congregations which continued throughout. The afternoon services for prayer and exposition of the Scriptures were seasons not to be forgotten. Meetings for boys and girls were held on Friday afternoons, at which speaker and singer were at their best, while the young people responded with enthusiasm. The closing service was one of power, the attendance out-crowding the auditorium, and the spirit being such as to make a fitting climax to the entire series.

The results, numerically, are doubtless smaller than in many other centers. Possibly that was to be expected in this most typical of suburban communities. There was hardly a service, however, in which some did not respond to the invitation, and the interest shown by the boys and girls promises future fruition. Moreover, the churches have been

drawn and bound together as never before, and on Sunday evenings the union services have been continued, the pastors, in turn, preaching. This will continue through the Lenten season. The union prayer meetings, one for boys and one for girls, are also being continued. The spirit of the movement persists in the preaching services and the mid-week meetings, and the end is not yet. Some have been saved, many have been reclaimed, more have been impressed, the churches have been aroused, and the effects will be wholesome and inspiring for years to come. I am glad to have co-operated in this campaign.

THE QUINCY EVANGELISTIC CAMPAIGN

By REV. EDWIN N. HARDY, Ph.D.

Pastorless churches, geographical difficulties, the financial stringency, and other inauspicious conditions delayed and somewhat hampered the evangelistic campaign in Quincy. Mindful of the local problem, the leaders in the movement were early convinced that it was best to enlist all the evangelical churches of the city, though many could give only sympathetic support to the movement.

Rev. John Weaver Weddell, of the Lakewood Baptist church, Cleveland, Ohio, was the pastor evangelist. A man of winsome personality, experienced in pastoral and evangelistic effort, a fluent, forceful, and pleasing speaker, tolerant, though a conservative thinker, and a preacher of the simple Gospel,

without sensational or eccentric features. Mr. A. P. Briggs, of Cambridge, Mass., the musical director, was most satisfactory, winning a host of friends by his musical ability and his genial, genuine, and gracious Christian life.

The meetings were splendidly attended, probably more largely so than any other religious services ever held in the city. The pastors engaging in the campaign gave it a most loyal support and worked together in perfect and delightful harmony. The solidarity of the Quincy churches has been definitely strengthened and this will mean much in the future for the enrichment of the spiritual life. The demonstration of interdenominational unity, enthusiasm, and efficiency marks a positive advance in local Christian progress. The pronounced and repeated emphasis of the evangelistic note has exerted a widespread and wholesome influence in arousing the religiously indifferent, both within and outside of the church, and has registered itself in a permanent organization of pastors and laymen to definitely perpetuate evangelism in the city. There has been a general toning up of the spiritual life, a definite consecration of many, and the initial self-dedication of some to the higher life. About one hundred and twenty signed cards, one-half being children; there were many backsliders reclaimed, many neglected church letters were discovered, not a few unattached professors of the Christian faith will now unite with the church, and many Christians are now trained

for personal work. On the whole, the meetings have been a blessing to the community, to the united churches, and especially profitable and suggestive to the pastors.

To my mind the greatest assets of the whole Chapman campaign have been: (1) the heartening of the pastors, who will henceforth do more evangelistic work themselves. (2) The revelation to the churches of the great need of evangelism and the comparative ease with which it might be enforced. (3) The creation of a public sentiment favorable to spiritual things. (4) The interdenominational solidarity of the churches, the prophecy of the coming unity and efficiency. (5) The publicity of the movement by the newspapers with the discovery that the public wants religious news. (6) The tremendous effectiveness of personal work. (7) The recognition of the place and the power of sacred song. (8) The deepening interest in and respect for the Word of God. (9) The exaltation of the person, message, and mission of Christ.

MELROSE

By REV. THOMAS SIMS, D.D.

The Simultaneous Campaign has brought to Melrose unmixed good. There was already a large measure of cordiality in the relations subsisting between the three central evangelical churches, and when the call came to co-operate in the Chapman meetings it was easy to get together. The officials and lay

workers of these churches were practically a unit in their glad response and from first to last labored unsparingly, in concert with their pastors, to make the campaign a worthy expression of evangelistic consecration. Strong committees were formed and their work carefully planned, cottage prayer meetings were held (fifteen of them on one evening), united services in the churches supplemented these neighborhood gatherings, and when the evangelist appeared upon the scene there was unusual readiness and deep expectancy.

The evangelist appointed to us was Rev. Arthur J. Smith, D.D., who brought with him, as soloist and choir director, Mr. Albert F. Fenno. The service rendered by both these gentlemen was acceptable and effective. Dr. Smith brought to bear fine capacity for leadership, gracious effectiveness in evangelical exposition, and tremendous force in evangelistic appeal. The appreciation of the people began quickly to appear in growing congregations, attaining, at length, extraordinary dimensions. Very soon inquirers began to appear, and shortly the inquiry room filled up with seekers and continued to be thronged, night after night, the joy of salvation flashing out ever and anon on new faces.

It is too early to estimate the gains of the churches from the revival. The Methodist church received 70 last Sunday, the Congregational church 60, and the Baptists have 40 in sight. New lists are already beginning to be prepared for the next communion. But

the quickening of the membership of the churches is quite as notable as the accession to their numbers. Prayer meetings have become a delight, preaching is a new experience, and decisions for Christ are being registered at the regular services.

Scenes were enacted during the progress of the meetings that will long linger in the memory. Individual experiences of a striking character might also be recited. Suffice it that "The Lord has visited and redeemed His people," converts are making clear and satisfactory confessions, and the right hand of fellowship is being extended with great gladness and with complete confidence. _____

MELROSE HIGHLANDS

By REV. GEORGE B. TITUS

The churches composing this group were the Melrose Highlands Congregational, Baptist, Adventist, and Free Will Baptist. Rev. A. W. Spooner, D.D., of Washington, was the evangelist, and Mr. John P. Estey, of Brockton, was the singer. The meetings were very largely attended from the first, following, as they did, union meetings that began with the week of prayer. The men's meeting held on Sunday afternoon, February 7, was the largest of the kind ever held in the Highlands. The impression of the meetings upon the community was very marked and the results must be most happily realized in many homes of this beautiful locality for years to come. The attendance of young people and children was very

gratifying, and many of these professed conversion and will be gathered into the churches. Between three and four hundred cards were signed expressive of desires to renew, or to begin, the life of trust in Christ. Besides the work among the unconverted, so richly blessed, there has developed a lovely Christian fellowship in the community, a sympathetic union of churches and believers in the work of *the Master* for the benefit of the people and of bringing them to know the Lord. This feature alone repays for all the efforts put forth.

Churches and members love one another and pray for each other's welfare. A noticeable feature of the campaign was the profound interest taken in the Boston meetings led by Dr. Chapman and Mr. Alexander, many of which were attended by the Highlanders at such times as did not conflict with home work, while loyalty to local calls held the people throughout the series.

The practical manifestations of love sent out on Flower Day and the Day of Rejoicing will never be forgotten. *These days should become annuals.*

Take it all in all, it was a great and blessed campaign for this community, as well as for a large part of New England. Only second to the meetings themselves were the splendid reports that were given by the Boston papers and that we read so eagerly in our homes.

The profound interest created by the magnificent leadership of Dr. Chapman and his co-worker, Mr.

Alexander, could only be accounted for on the ground that their consecration and devotion were such as withheld not one iota of their splendid ability.

STONEHAM GROUP

By REV. FRANK A. STARRATT

Four churches in Stoneham united in evangelistic working, forming Group 19 of the Chapman-Alexander Campaign. Evangelist E. E. Davidson was appointed by Dr. Chapman to lead us in the work, with Charles Pearce as singer and leader of the chorus.

Stoneham being somewhat removed from the center of operations in Boston, did not benefit so much from the general movement as other groups nearer to the center of activity, and yet we did feel to some extent the influences radiating from the movement as a whole.

The methods adopted in the local campaign were not new nor startling. The Gospel was preached with fidelity to its fundamental truth, with deep sincerity and with the utmost sanity. The singing was without affectation and with evident appreciation of the great truths embodied in the songs. Dependence was upon God, and prayer was made for the manifestation of His power.

The services were fairly well attended, but there were no great crowds. The people in attendance were, with few exceptions, those who were in some way related to the religious life of the community and the

converts came almost wholly from these. But while the interest did not become so intense as to draw into the meetings those who were wholly outside church influences, the whole community did feel the influence of the meetings. People knew what was going on and were made to recognize the power of the religious life, and to accord it more respect than they had been accustomed to do. This aspect of the work has become more apparent since the meetings closed. All sorts of people are more approachable on the subject of religion than ever before and the influence of the churches is correspondingly increased.

The results of the movement are proving most gratifying. A good number made profession of faith in Christ and are now giving evidence of the genuineness of their conversion by their willingness to unite with the church and enter active Christian service.

WEST MEDFORD

By REV. NATHAN R. WOOD

In this community, long considered unresponsive to Gospel appeal, and with the meetings organized amid some opposition, and with moderate resources, the revival of 1909 has taken deep hold. At the time of the meetings the local work, where the Gospel was preached with eloquence and effectiveness, and supported by much prayer and personal work on the part of the people, was the center of our hopes. As the work has gone on, we are seeing more and more the

influence of the central meetings in Boston and of the published reports of them. The simple, direct, powerful Gospel preached there, and the results of it, have changed the attitude of the community toward the Gospel and brought in a new conception of religion among people outside the churches, and have left everywhere among us those who are impressed of their need of Christ. Above all, we are realizing that this work is not of men, but of God. We have had remarkable answers to prayer. We have had surprising conversions, especially of men. And the revival is not decreasing, but increasing. Congregations in individual churches are equaling the union meetings in attendance. The prayer meetings in several churches are steadily growing in power and numbers. Conversions are multiplying. The churches are awakened. We see in this the wisdom with which the work was planned by the leaders of the general movement. We see yet more the hand of God, and the personal and increasing triumph of Jesus Christ.

WINTER HILL GROUP

By REV. HERMON S. PINKHAM

The Winter Hill section has had the greatest religious awakening in its history. Not for twenty-five years, and probably never, have the churches on this beautiful hill united in an evangelistic campaign. It was, therefore, with some misgivings, and even objections, that the movement was entered

into. But all objections and misgivings have been swept away. The churches are bound together with bonds of love. Indeed, so delightful has been the union that many are asking for frequent services of the kind in the future. If nothing more had been accomplished the pastors would have been satisfied.

But even the most sanguine hopes were exceeded. The audiences averaged a thousand at every service. On the two Sunday evenings, by actual count, there were present 1,600 and 1,700 people, and scores were turned away. Even the oldest residents upon the hill have never seen such audiences. And the results were splendid. They are fourfold: (1) The church membership has been roused as never before. Men with gray hair, who have never done any personal work for Christ, tried to do it, and such was the evangelistic atmosphere that their efforts were successful. Once having had a taste of the blessedness of such work, they will surely continue it. This means much for the future. (2) The attendance upon the church services has increased. Every pastor says: "Never had such large and spiritual prayer meetings." The people seem to have acquired a habit of church going. May they never break it. (3) The harvest is large. One pastor on the hill says: "Forty have already come before the church." Another says nearly the same number. And so it goes. Hundreds will undoubtedly be received into church membership, and among them are many heads of families — men over sixty years. Truly the harvest is great. (4) The

evangelistic spirit and interest still continues. It never was so easy to lead men to Christ. Why, last Sunday night, in my own church, I said: "If there is any one who would like to accept Christ, let him come forward and take my hand." Five adults came. The other churches report the same. The great work has only begun. Winter Hill praises God.

The two men sent us were just the ones needed. Mr. Hemminger is a master in leading a congregation in singing. He won every heart, and made every one sing. Dr. Faulconer, our evangelist, by his sane, forceful, and sweet-spirited messages, swept away all prejudices and inspired a desire to know Christ. He is a good man, full of the Holy Ghost, and of faith. So beloved are these men that the people are looking forward to having them another year.

The meetings as a whole were the greatest I ever attended. God has certainly been manifesting Himself in our midst.

EVERETT GROUP

By REV. W. I. SWEET

The meetings in Everett were a great success. Rev. Ora S. Gray, the evangelist, was a proved preacher before he came to us. He was aware of the purpose for which he had come; he sensed our situation exactly; and we believe he secured as good results as could have been had. While he had a varied message, still he had but one. It all centered in this: Will you accept Jesus Christ as your Savior, and follow Him?

There was not a mention of a single "ism"; he had no hobby; he had no bugaboo to attack, and so provoke discussion, or turn aside the attention for a single moment from the great question at hand. His methods were such as produced the best of results, and I have yet to hear the first criticism of pastors entering into the movement — and there were eight churches — or from people who were approached in a way that they might deem indelicate.

Mr. Charles F. Allen is a prince of chorus and congregation leaders, and the singing was a mighty aid to all the rest.

The results are great, and we believe will be lasting. One Methodist church has already received nearly one hundred. The First Baptist church received about twenty on Sunday, and has three times as many more in classes preparatory to communion. In my church — First Congregational — I received yesterday fifty-eight, and have about thirty in process of preparation for the May communion. The Mysticside Congregational church received twenty-eight on Sunday. The other churches are receiving numbers well into proportion to their size.

And this does not give an adequate idea of the results. People who had become lost to themselves and to the churches are sending for their letters. Many new voices are heard in testimony. Our prayer-meeting attendance last Friday night was nearly two hundred. It has given a mighty impulse to all our activities. Conservative and cautious men and women

attended and became interested in these services. A number who made no response during the meetings are responding now. The work done was of such a character as to make access easy to the hearts of many people difficult to reach. With us it is as one of the newly converted laymen of social standing in our city said: "I see in the papers that it is announced, 'the big revival has come to an end.' I ask the question, which end? and I answer my question, the front end." That is what is happening here, and we believe from the character of the work done that is what is going to continue to happen.

WATERTOWN GROUP

BY REV. C. H. DAY

The Watertown group consisted of four churches, namely: The St. John's Methodist Episcopal, pastor Rev. Chas. W. Holden; the Phillips Congregational church, pastor Rev. E. C. Camp; the First Baptist, pastor Rev. C. H. Day, and the Belmont Congregational church, pastor Rev. Burke F. Leavitt.

We were fortunate in having as our evangelist Mr. F. M. Sayford, a man who has a message and who presents it in a telling manner. Mr. Sayford possesses a strong personality, dominated by the Spirit of God. He preaches with cogency, tenderness, and power. He exalts the word of God. The churches have come to love him for his work's sake. Mr. Lewis E. Smith as singer and musical director was greatly

appreciated. Quietly and quickly he welded the different units into an effective choir whose singing was an uplift to the community. The results of the meetings may be summarized as follows:

(1) *Awakened churches.* Each church that entered the group has received a decided uplift spiritually. There is manifest in each a greater love for the Word, a greater freedom in prayer, a new responsiveness to the truth, a more acute sense of responsibility for the conversion of souls, and an unusual tenderness toward Christ.

(2) *Unified churches.* These services have united the churches of different denominations as never before in this town. Many have said; "Why, this is like heaven!" A business man remarked to one of the pastors (not his own): "Before these meetings I did not know you. Now I feel as though I had three pastors instead of one."

(3) *Enlarged churches.* Over two hundred persons have taken a stand for Christ during the meetings. Of these the majority will be brought into the churches. Many also are uniting by letter as a result of the revival.

(4) *Churches reorganized for service.* In one church over one hundred King's Business League covenant cards were signed. The pastor has divided these signers into groups of ten, with a chairman for each. These groups will meet once a week for prayer and to do any work assigned to them by the pastor. Thus the quickened religious interest will be conserved and

made permanent. In general, it may be said that the heart of the church is beating faster with love to our Lord, thus sending the red blood of service to the farthest extremities of the body of Christ.

It is a matter, to us, of profound gratitude to God, that we have been permitted to share in the blessings of this great movement, which has lifted the Word of God to its rightful place of authority, made direct and searching preaching a necessity, emphasized the true nature of sin, man's need of a Savior, and exalted Jesus Christ as the one great need of the human soul.

SOUTH END EAST GROUP

BY REV. JAMES ALEXANDER

The meetings of the South End West group were held in People's Temple, M. E., and the churches uniting were: The First Presbyterian, Scotch Presbyterian, Reformed Presbyterian, Clarendon Street Baptist, Harvard Street Baptist, and the Swedish M. E.

From the initial service to the last, the attendance was large. This was partly due to the preparation which the several pastors had made, previous to the coming of the evangelists, and the splendid *esprit du corps* which was in evidence all through the meetings. We were fortunate in the selection of our evangelists. Mr. H. D. Sheldon was a man of unusual ability as a speaker, and soon made himself *en rapport* with his audiences. His messages were clear and incisive, leading many to conviction of sin, and to faith in Jesus

Christ. Mr. B. F. Butts proved himself to be a man equal to the occasion. He had both ability and tact, and the fine chorus of a hundred voices, under his leadership, added no little to the success of the meetings.

In response to the fervent appeals of the evangelist, many indicated their desire to start the Christian life. Hundreds of cards were signed, and placed in the hands of the pastors. The several churches represented were greatly quickened in their spiritual life, and have emerged from the meetings with new power and enthusiasm.

The success of the campaign would have been much less if it had not been for the fine support of a large body of consecrated men and women who gave time and strength to personal work unstintedly. Substantial gains have been added to all of the churches, and the harvest has only begun.

On the whole, the evangelistic campaign in this part of the city of Boston has left a much healthier condition of things than existed previously, and both pastors and churches are thankful to God for its coming.

FIELD'S CORNER (DORCHESTER) GROUP

By WM. W. EVERTS

The six churches in this group held union services for the first time. No one of them a large church, together they made a host. We had the good-will of the community from the start. Many came to church who had not attended for years. Drinking and pro-

fane men, Roman Catholics and free-thinkers, came and kept coming to the end. A young man, a gambler and sport, was attracted to the men's meeting and deliberately stood when the invitation was given. In two homes that I visited the conversion of the fathers has produced a complete revolution. A woman who had fallen into sin has had restored to her the joy of salvation. A worldly woman of culture and refinement has consecrated her musical gifts to Christian service. The whole tone of the community has been changed, and it is as easy now as it was hard before to converse about the Savior. The Christian workers from the different churches are planning to perpetuate their organization. I believe we would like to repeat the campaign next year.

MALDEN GROUP

By REV. HENRY H. FRENCH, D.D.

The Chapman-Alexander meetings in the Malden group of churches were a pronounced success. Under the sane and competent leadership of Rev. Frank Granstaff, D.D., speaker, and Mr. Owen F. Pugh, musical director, the whole city has experienced a wonderful spiritual uplift. We have had in other years united evangelistic efforts; but never anything to compare with the recent one. The whole religious atmosphere has changed, and the churches are in a most hopeful and confident mood. Local church enterprises, which before would have seemed well-nigh

impossible, are now assumed with ease and carried forward with enthusiasm. The careless have become serious, the moody joyous, the half-hearted zealous in the work of the Lord. The emphasis laid upon organization will remain with us a permanent object lesson. So simple and yet so effective has been the employment of the forces available in the various committees that it cannot but stimulate workers for the future. Christian fellowship, too, has been greatly advanced. Ministers and people have mingled together in joyous service and in the glow of the Spirit's presence have come to know and love each other better. And there can be no doubt that the larger fellowship of the whole movement in and about Boston has contributed not a little to the success attained in the various groups. And we of the Malden group bear glad testimony to the inspiration that has come from being identified with such a gigantic spiritual enterprise. Finally, scores and hundreds have begun the life of Christian discipleship. Some of these will, no doubt, fall away. But a great host will hold fast, witnessing a good confession among men. The various churches have already received a large number into membership, and the pastors anticipate a continuous harvest for months to come. To God be all the glory.

SOUTH END WEST GROUP

By HERBERT S. JOHNSTON

Before the beginning of the Chapman-Alexander Campaign I had grave doubt that evangelistic meetings in the South End of Boston could be successful. During my ten years' pastorate I have seen attempt after attempt fail miserably. Contrary to my expectations, the meetings in our group, the South End East, have been successful in a most gratifying degree. Dr. Toy's preaching was simple and without display, but thoroughly earnest and powerful. Several hundred cards have been signed. There have been, according to my best belief, a large number of real conversions, some of them most striking. Men seem to have been especially moved. I saw one man more than seventy years of age rise in the meeting and confess Christ; another man of middle age who said that he never before in his life had been in a church apparently surrender himself to God. A locomotive engineer came down from the gallery and walked the whole length of the church to make his stand before the congregation. Nowhere in the field of the Chapman-Alexander meetings have there been more striking evidences of deep feeling than in Dr. Toy's meetings. Dr. Toy himself is safe, sane, full of determination, and a thorough gentleman. He has succeeded in one of the most difficult places in all New England. He has gone, but he will leave behind him churches strengthened by

several hundred new members and greatly encouraged by a sense of the presence and power of God.

By A. A. BERLE

The Chapman-Alexander Evangelistic Campaign in Boston was, in my judgment, the most effective, the most wisely conducted, and the most ethically productive evangelistic campaign which it has been my fortune to witness, and I have seen several of Mr. Moody's campaigns. Of my own knowledge I know of ethical awakenings of which the evangelists could not and do not know anything among persons who would not be found in any meeting nor be persuaded to make any sort of demonstration that could be put down as a result. But the intensity of the city's awakening on the ethical side is hardly known to the evangelists themselves except among the class of persons who frequent meetings. But I have been made the confidant of ethical awakenings which suggest Biblical times; for example, the restoration of thousands of dollars legally acquired, but felt to be held immorally. And I know many such cases. Not all so startling, but many quite as far-reaching. Though some of these persons, in fact most of them, went to no meeting, and most of them did not hear Mr. Chapman or Mr. Alexander, yet the movement inaugurated by them, and for the most part sustained by them, must be credited with these results. I have not in many years seen such an all-round concurrence in desire and prayer for the city's spiritual uplift.

The city was undoubtedly ready to follow any leader who appeared sane, steady, and who could be true to the evangelical truths of the New Testament, without imposing a particular brand of theological interpretation, at least permitting the reasonable liberty of the New Testament in non-essentials. Dr. Chapman proved such a leader. Evangelism has a better standing by far than it had before this campaign was begun.

CHARLESTOWN GROUP

By REV. LANGLEY B. SEARS

We live in the most densely populated district of Boston, with no adequate playground for our children and with the din of elevated trains ever beating upon our ears. Our seven churches receive inadequate support from 7,000 Protestants and the Catholics outnumber us five to one. The church buildings are the too large memorials of more prosperous days; the old-time workers have moved to the suburbs.

Charlestown needed this movement and a few brave souls led the people into it. Early in the fall a religious census was taken. Then preparatory services were held and a house-to-house visitation was made. At the appointed time we were like one family of one accord and in one place.

God's Word was preached with tenderness and power; people sang from the heart, and we found ourselves in the atmosphere of prayer. God's Spirit came among us, quietly, gradually, but with power.

An intense passion for souls developed, and while converts found their Savior the community felt the pulsing of a new religious life.

On two Sunday afternoons meetings were held for men and the Holy Spirit went with us as we left the church for the theater and the club house. Christ was magnified in the preaching, and Protestants and Catholics alike honored Him by their confessions of faith. The very air pulsed with holy energy; decision seemed imperative. Before the evangelists left us many men had accepted Christ as Lord.

The meetings gained in power and came to an impressive close. The whole congregation greeted Mr. Buswell and Mr. Weaver at the end of the last service, and they left us while we sang "God Be With You Till We Meet Again."

We had loved them, we had learned to love one another and we had seen the wonderful works of God. And best of all, the work goes on. One church has been born again, another has received a new lease of life, a third gains a large accession and a fourth continues reaping. Our community has been uplifted, Christ has been honored, and many people have learned to enter the open doors of our churches. The battle still goes forward on Bunker Hill. But now we march as to the sound of music and fight shoulder to shoulder. The spirit of our fathers abides and over us broods the Spirit of God.

Do I believe in this plan of campaign? With all my heart. Do I believe in evangelism for districts like

our own? Without any question. For hereby God has blessed us and magnified His Son, our Savior.

THE LYNN EVANGELISTIC CAMPAIGN

By REV. J. P. MACPHIE

Lynn has just closed a great evangelistic campaign under the direction of Rev. J. Wilbur Chapman. It was the greatest religious movement it has ever known. Lynn is a typical New England manufacturing city, having the largest shoe shops in the world, with a mixed population and hard to move, but it has been stirred and uplifted as never before. It will, I believe, be a better city to live in for a generation to come because of the campaign.

The city, with the adjacent town of Swampscott, was divided into four groups with twenty-six churches co-operating, representing a membership of about 7,000. The movement was under the direction of a general central committee, with Ralph W. Brown as chairman; Frederick A. Phillips, secretary, and E. B. Redfield, treasurer.

In the West Lynn group, Rev. Thomas Needham, evangelist, and John W. Reynolds, singer, had charge, with Rev. James S. Braker as chairman.

The Center group, Rev. O. S. Gray and Charles F. Allen, with Rev. J. Franklin Xnotts, chairman.

The East Lynn group, Rev. F. Granstaff and O. F. Pugh, with Rev. A. E. Harriman, chairman.

Swampscott group, Rev. S. F. Perry and Chester F. Harris, with Rev. G. A. Wilson, chairman.

The finances were put into the hands of a committee of leading business men of the city. Each group was thoroughly organized and each department had competent committees to care for the work.

For three weeks prior to the coming of the evangelists union preparatory meetings were held in each group; three mass meetings for men only, and a city-wide meeting for women, with an address on Personal Work by Miss Margaret Slattery, which resulted in the women organizing themselves for personal visitation in the lodging houses and shops of the city.

General public interest was greatly aroused by the coming of Rev. Dr. Chapman and Mr. Alexander to the city for two evenings, and holding two mass meetings with overflow services.

February 18 the Lynn campaign opened and continued for three weeks. From the first the meetings were well attended. The Greater Boston services helped to create interest. The Lynn newspapers rendered valuable aid in arousing the city and gave splendid reports of the campaign. Large chorus choirs in each group proved a very attractive feature. The city was literally captured by the Gospel songs. The meetings continued to increase in interest and saving power to the very close. The evangelists preached with great earnestness and their appeals were full of sweetness and sympathy. There were conversions at every service. Over a thousand cards were signed.

Hundreds have begun the Christian life; better still, hundreds of church members have been awakened to a new life of consecration and service. Ministers and leaders have been filled with a new hope and courage, a rich blessing has come to every church, and thousands throughout the city are in a responsive mood. Lynn has had a great awakening.

In addition to the regular services special days were observed. Flower Day enlisted the interest of hundreds of people and resulted in the distribution of over 1,300 bouquets of flowers to the sick, the shut-ins, and the hospitals.

The Day of Rejoicing was observed the second week and gave thousands of people an opportunity to make thousands of other people happy by giving to the poor and needy food, fuel, and clothing. Over \$800 worth was contributed, some given to pay rents and some doctors' bills.

Mother's Day was held on the last day of the meetings. Hundreds came. Old hymns and mother-songs were sung. Each person wore a white carnation in memory of home and mother. There were twenty-five present over 80 years of age, one man 97 years old walked some distance to the meeting. He joined the church when he was 7 years of age and said he was 90 years a Christian.

Noon-day meetings were held in five of the leading shoe shops of the city: A. E. Little & Co., J. J. Grover's Sons, Williams, Clark & Co., A. F. Smith & Co., and John H. Cross Co.

These meetings were among the most interesting of the whole campaign. They aroused great enthusiasm among the working people. A leading shoe manufacturer said: "This is the great work of the church. It must go where the people are."

The campaign is ended, but its influence will remain and will be felt for years to come.

The ministers have been brought together in a spirit of unity and fellowship never before known in the city. The churches have been awakened to a new sense of their obligation and opportunity. The members of the different churches have become acquainted with each other. A body of personal workers and singers have been trained for service. A new atmosphere has been created which makes it easier to approach non-church-going people.

The campaign closed with a balance in the treasury. The methods of the Chapman Simultaneous Movement have won the cordial approval of all. It will always be easier to hold evangelistic meetings in Lynn in the future.

BOSTON REVIVAL EXTENSION

The Boston awakening was far more than a mere local matter. It spread rapidly into all parts of the state, even to the remotest parts of New England.

Requests were being made in all directions for evangelists before we had concluded the campaign in Boston. Immediately after we had concluded our

Simultaneous Campaign in Boston, work was undertaken in Reading, Wakefield, Winchester, Woburn, Auburndale, Natick, and other points. In every instance the most cheering and gratifying reports of a spiritual awakening are received. The largest of these revival centers was Lynn. An account of the movement in Lynn, condensed, yet forceful, is above given. Since the proof-sheets of the first part were received, letters have reached us from Vermont, New Hampshire, Connecticut, and five different places in Maine, where an intense evangelistic spirit has been awakened, and the work is going on with the most gratifying success. As an indication of the great interest taken in the Boston movement, the chairman has received enthusiastic congratulatory letters from Cairo, Egypt; from Paris, France; from Smyrna, Constantinople, from various points in England, and from nearly every section of the United States.

Directly following the Chapman and Alexander meetings in Boston, a series of evangelistic meetings were held at Winchester, Mass., in the First Congregational church, the Rev. D. A. Newton, pastor. The First Baptist, the Rev. H. C. Hodge; the Methodist Episcopal church, Rev. J. P. Chaffee, and the Second Congregational church, C. A. S. Dwight, co-operated. Rev. Arthur J. Smith, D.D., was the evangelist and Allen B. Fenno the musical director. The meetings were held for ten days with splendid results.

A similar series was held in Woburn, conducted by Rev. Frank Granstaff, evangelist, and Owen F.

Pugh, musical director. Meetings were held in the First Congregational church, the Rev. Stephen A. Norton, pastor; the First Baptist church, Rev. Henry B. Williams, pastor, and the Methodist Episcopal, Rev. E. P. Herrick, all co-operating. The meetings were marked by a very large attendance.

Beginning on the 18th of February, Rev. D. R. Dondonald, the Scotch evangelist, began a series of meetings in Reading. The First Congregational church, the Rev. Frank S. Hunnewell, pastor; the Baptist church, Rev. Walter C. Myer, and the Methodist Episcopal church, the Rev. E. B. Marshall, all united in a splendid series of services.

The Rev. H. D. Sheldon, evangelist, and William McEwan, Gospel singer, held the evangelistic campaign at Holliston, Mass., the First Congregational church, Rev. C. E. Harrington, D.D., and Rev. T. P. Evans, pastors, uniting. The meetings were held for ten days and scores of people signified their acceptance of Christ. From this point Messrs. Sheldon and McEwan went to Campello, Mass., and held a series of meetings in the South Congregational church, other churches participating, and the great work of grace was carried on for two weeks in this field.

Beginning on February 18, Rev. Milton S. Rees, evangelist, accompanied by Mrs. Milton S. Rees, conducted meetings at Natick for over two weeks; the Congregational church, Rev. Morris A. Turk, pastor, the Baptist church and the Methodist church uniting. The series of meetings was marked by the deepening

of the spiritual life of the church people and the salvation of a very great number.

At the close of the series at this place, Mr. and Mrs. Rees began evangelistic meetings at the Auburndale Congregational church, Rev. W. C. Gordon, pastor, and the Methodist church, Rev. C. E. Spaulding, pastor. Great interest was manifested and a great many people expressed a desire to serve the Lord.

Six churches in Hyde Park, Mass., united in a very successful series of meetings conducted by Rev. C. T. Schaeffer and W. H. Collisson. Meetings began February 21, and continued for two weeks and a half. They were held in the Congregational church, Rev. L. B. Reed, pastor; the Baptist church, Rev. Guy C. Lamson, and the Methodist Episcopal church, Rev. L. M. Shepler, pastor; Presbyterian church, Rev. William Brown, pastor.

At the conclusion of this series Mr. Schaeffer and Mr. Collisson went to Randolph. Meetings were held in the first Congregational church, Rev. Christopher Hamlin, pastor. The second week meetings were held in the Baptist church, Rev. E. E. Williams, pastor. The meetings were very well attended, and a large number of young people expressed a desire to live the Christian life.

Evangelistic meetings were also held at Roslindale, Mass., the Congregational, Baptist, and Methodist churches uniting. Pastors, Rev. Leon B. Austin, Rev. R. B. Esten, and Rev. J. H. Stubbs.

Especial mention should be made of the magnificent

support given the Boston campaign and all the extension movements by "Zion's Herald," edited by Dr. Charles Parkhurst. Methodists may well be proud of that excellent periodical.

APPRECIATION AND CONSERVATION

[*Zion's Herald*, February 17.]

Herewith we group a few responses from leading ministers of Greater Boston to a request for brief expression of appreciation of the Chapman meetings, and suggestions for conserving results.

REV. A. Z. CONRAD, D.D.

Pastor Park Street Congregational Church, Boston, Chairman of General Committee.

The evangelistic meetings approve themselves to every right-thinking Christian man and woman in Boston. The deep undertone of spiritual earnestness, the sincere and candid testimony of converts, the wise and effectual appeal, the unquestionable spirituality of evangelists and workers — all these things gladden and gratify the people of God who believe in the saving power of Christ. It surpasses all expectations.

REV. GEORGE W. KING, D.D.

Pastor People's Temple (Methodist Episcopal), Boston.

It is the greatest special religious movement I have ever witnessed, the nearest to a revival such as we read about the other days. My people, with me, by

visitation, special and regular meetings, friendly attention, and the help of the Holy Spirit, will do all they can to deepen conviction, strengthen the converted, and bring them into the church.

REV. LEWIS B. BATES, D.D.

Pastor East Boston Bethel (Methodist Episcopal), Member General Committee.

In my judgment, Boston is sharing in the most marvelous revival of all her history, and many cities and towns around us are greatly aroused by the power of the Holy Spirit. To God be all the glory!

REV. O. P. GIFFORD, D.D.

Pastor Brookline Baptist Church, Member General Committee.

A Nile overflow. Harvest the crop, teach the converts, drill the volunteers.

REV. ARTHUR LITTLE, D.D.

Pastor Second Congregational Church, Dorchester, Chairman Codman Square Group

The revival is a strong, sane movement, distinctly ethical and spiritual, of unprecedented power since my acquaintance with Boston. It is *from above*, under the quickening and informing influence of the Holy Spirit. It has set men and women to thinking. We shall try to conserve the results by organizing prayer groups, classes for instruction, and hard work. "All at it, always at it," our watchword.

REV. LEO. A. NIES

Pastor Stanton Avenue (Methodist Episcopal) Church,
Dorchester.

The revival has struck deeply into the heart of old Dorchester. It has passed from the effervescent phase into the markedly spiritual. "We never saw it thus," is a universal comment. Conservative men have ceased to place a limit to its possible results. Plans: 1. Every convert will have a member of the church who will aid him especially in his Christian life. 2. Revival meetings three nights a week at the close of this series. 3. A series of sermons to men Sunday nights. Our men's club members will visit every man not attendant on church elsewhere, in our community, extending to him a personal invitation.

REV. ARTHUR PAGE SHARP, PH.D.

Pastor Baker Memorial Methodist Episcopal Church,
Dorchester.

We thank God daily for what our ears have heard, for what our eyes have seen, and for what our hearts experienced; but we tremble for the future. What pastor can conserve all the results? The revival itself, however, comes to our aid. I have 60 conscientious, earnest men and women, who have already pledged themselves for service. They will help nobly. And then we shall enlarge our "spiritual culture" classes, of which we have two, to take in the boys and girls. We find comfort in the thought "through Him that strengtheneth us."

REV. WILLIAM HARMAN VAN ALLEN, S.T.D.

Rector Church of the Advent (Protestant Episcopal), Boston.

Dr. Chapman has done a great service to the Christian cause in the splendidly persuasive emphasis upon the unchangeable facts of the Apostles' Creed, his appeal to Holy Scripture for proof of those facts, and his application of them to troubled souls. All the forces of organized Christianity will feel the benefit of his work, and I hope that our Lent will be richer in consequence.

REV. FRANCIS H. ROWLEY, D.D.

Pastor First Baptist Church, Commonwealth Avenue, Boston.

I rejoice in the great awakening that has come to our city. Thousands of men and women must forever be the better for it.

REV. H. H. FRENCH, D.D.

Pastor First Congregational Church, Malden, Chairman Malden Group.

Without padding or puffing, the results of the evangelistic campaign in the Malden group of churches warrant our calling it a pronounced success. The churches have been greatly quickened and the community stirred as it has not been in years. The interest is deepening and the work enlarging on every hand.

REV. ERNEST LYMAN MILLS

Pastor St. John's Methodist Episcopal Church, South Boston.

The South Boston center is a decided success. Rev. C. T. Schaeffer is a marvel of energy and re-

sourcefulness in a varied line of work. Imagine 900 boys and girls at an afternoon service after two weeks regular meetings! His talks on these occasions are marvelous. Mr. W. H. Collisson, our singer, has developed an artistic and effective chorus of 160 voices. Such singing! The meetings will leave us with an abundance of new material and with work enough to engage our attention for months. An organized company of "sponsors" will assist the pastor in caring for the new people. Without "personal work" the result of this movement will be lost. We intend to "follow it up."

REV. J. A. JOHNSTON, D.D.

Pastor Central Baptist Church, Jamaica Plain, Chairman
Jamaica Plain Group.

I have seen nothing comparable to this manifestation of God's Spirit in the Chapman-Alexander campaign in Boston since the great Moody meeting in the Hippodrome in New York City which I had the joy of attending in 1877. The method Mr. Chapman had suggested for conserving the fruit of the revival by taking the work up into the new life and readjusted services for the churches, called back to the love of the Master, seems to me worthy of the best days and zeal of the Christian church. I certainly shall carry out the suggestions with my people, and most earnestly hope all our pastors will see it to be God's call, not only to conserve the fruits of the revival, but to perpetuate the living presence and work of the Holy Ghost in our churches.

REV. FRANK A. STARRATT, D.D.

Pastor Stoneham Baptist Church, Chairman Stoneham Group.

The work now in progress in our group is doing untold good, and is marked in an unusual degree by *thoroughness*. It is of God. We are attempting to conserve the results by a thorough organization for personal work. Each convert will have a guardian angel.

REV. H. S. PINKHAM, D.D.

Pastor Winter Hill Baptist Church, Chairman Somerville Group.

Winter Hill (Somerville) never had such a religious awakening. Sunday evening, by count, 1,700 were present. For the first time in twenty-five years and more, the churches on this hill have united in an evangelistic campaign. Scores are being saved. So sane, so deep, so spiritual is the work our evangelist and singer are doing, that the churches are bound to be far stronger in days to come.

REV. J. ALEXANDER, D.D.

Pastor Columbus Avenue Presbyterian Church, Boston.

Not since the earlier period of Moody's evangelistic work in Boston has our city been so stirred. It is simply wonderful. Personally I am planning and working to give permanence to its influence upon my own church. I am finding that personal correspondence with those who have signed the cards is bringing excellent results.

REV. J. L. CAMPBELL, D.D.

Pastor Central Baptist Church, Cambridge, Chairman
Cambridge Group.

The revival here in Cambridge is the most wonderful work of grace that I have ever witnessed, and far exceeds anything that we ever dreamed of. We shall seek to conserve the results (1) by faithful visitation, (2) by meeting with those who have signed cards, (3) organizing groups, etc.

REV. THOMAS SIMS, D.D.

Pastor Melrose Congregational Church, Chairman Melrose Group.

Melrose is experiencing a time of real revival. There is perfect fellowship among the co-operating pastors and churches; extraordinary congregations, night after night; notable power in the Word preached; and an appreciable ground-swell of spiritual interest in the community. Something over 300 people, old and young, have manifested distinct interest in their salvation. As methods of conserving the results of the revival, I think the "covenant of service" can be used with good effect. I expect to organize two or three catechumen classes for the immature. I also look forward to making the Sunday vesper service distinctly evangelistic.

REV. HERBERT S. JOHNSON, D.D.

Pastor Warren Avenue Baptist Church, Boston, Chairman
Publicity Committee.

A great revival which is spreading rapidly throughout New England. Not the least of its blessings is

to teach us that Boston can be moved, and the way in which it can be done.

REV. WILLIAM W. EVERTS, D.D.

Pastor Immanuel Baptist Church, Dorchester, Chairman Field's Corner Group.

The meetings have been conducted as well as can be expected of fallible men. The spirit, if it could last, would suggest that the millennium had come.

REV. W. I. SWEET, D.D.

Pastor First Congregational Church, Everett, Chairman Everett Group.

The results of Everett are way beyond anything in our history. Rev. Ora S. Gray is a wise and forceful preacher, and knows how to draw the net. Mr. Allen is a great chorus leader. Already about 400 have become Christians. Yesterday was "Church Day" in each church, and each pastor had from 50 to 100 signify a desire to become "assistant pastors" to help look after the converts; also to follow up any who are interested.

REV. FRED B. FISHER

Pastor Temple Street Methodist Episcopal Church, Boston.

Never have seen anything so glorious as the present movement toward God in Boston. It is God's work, not man's. Our own church is on fire. We have more workers, more life, more hope, than we have had in a dozen years. We have a hundred picked, interested workers to go after those who are turning toward our church. We are thoroughly organizing

our "Covenanters" for a long campaign. Our motto is: "The West End for Christ."

REV. JOHN O. HAARVIG, D.D.

Pastor Allston Congregational Church, Chairman Allston-Brighton Group.

It is my profound conviction that this work is of God. The results in the district have fulfilled the most hopeful expectations. The meetings have been largely attended. All kinds of people have been led into the kingdom. It is safe to say that the doxology will be sung as never before in many of the Boston churches. By means of special meetings for converts as well as by the adoption of the covenant plan of services, we hope to garner the fruitage and perpetuate the spirit of evangelism.

REV. B. L. JENNINGS

Pastor Broadway Methodist Episcopal Church, Somerville.

The interest is the greatest I have ever seen. The younger of those who have decided for Christ we shall gather into probationers' classes to fit for church membership. The church members have been asked to enter into ways of work indicated on the card which I enclose, to which they have largely responded.

POST-WORD

By A. Z. CONRAD

The Boston Revival is a signal triumph for Truth and Righteousness. It is a victory for Jesus Christ and the Gospel of Grace. Captious criticism of it is impossible save where prejudice or ignorance controls. The benefits of the Simultaneous Campaign reach beyond the co-operating churches. Churches not in the movement of course reap a benefit. But the largest and most lasting results accrue to those who have entered heart and soul into the great movement, manifestly directed by the Holy Spirit. A sacrificial investment of personality is always rewarded.

On the human side, the chief factor has been *Prayer*. Groups of praying men and women brought Heaven to earth in a new and mighty demonstration of *Power*. From the first everything was committed to God. No one claims credit for any superior wisdom. God has guided us. At this date, Saturday, April the 10th, with Easter hallelujahs just ready to fill the world with the song of Resurrection triumph, messages from every part of New England continue to declare the wonders of the saving power of Jesus Christ, where churches are at the floodtide of Revival blessing.

Formalism will give place to heart earnestness. A larger faith in the redemptive work of Jesus Christ

is sure to obtain. Increasing multitudes, refusing to be deceived and misled by "another Gospel" which has demonstrated neither wisdom nor power, will accept the teachings of God's holy word as a thoroughly trustworthy rule of life, the Holy Spirit as a personal guide to all Truth, and Jesus Christ as the divine Savior. The highest, truest, and the newest thought is to be found in "These Sayings of Mine," the teachings of Jesus Christ. The one permanently commanding theme is and ever will be *The Story of Jesus*.

A vast majority of the members of evangelical churches to-day devoutly, sincerely, and with profound conviction, unite in saying:

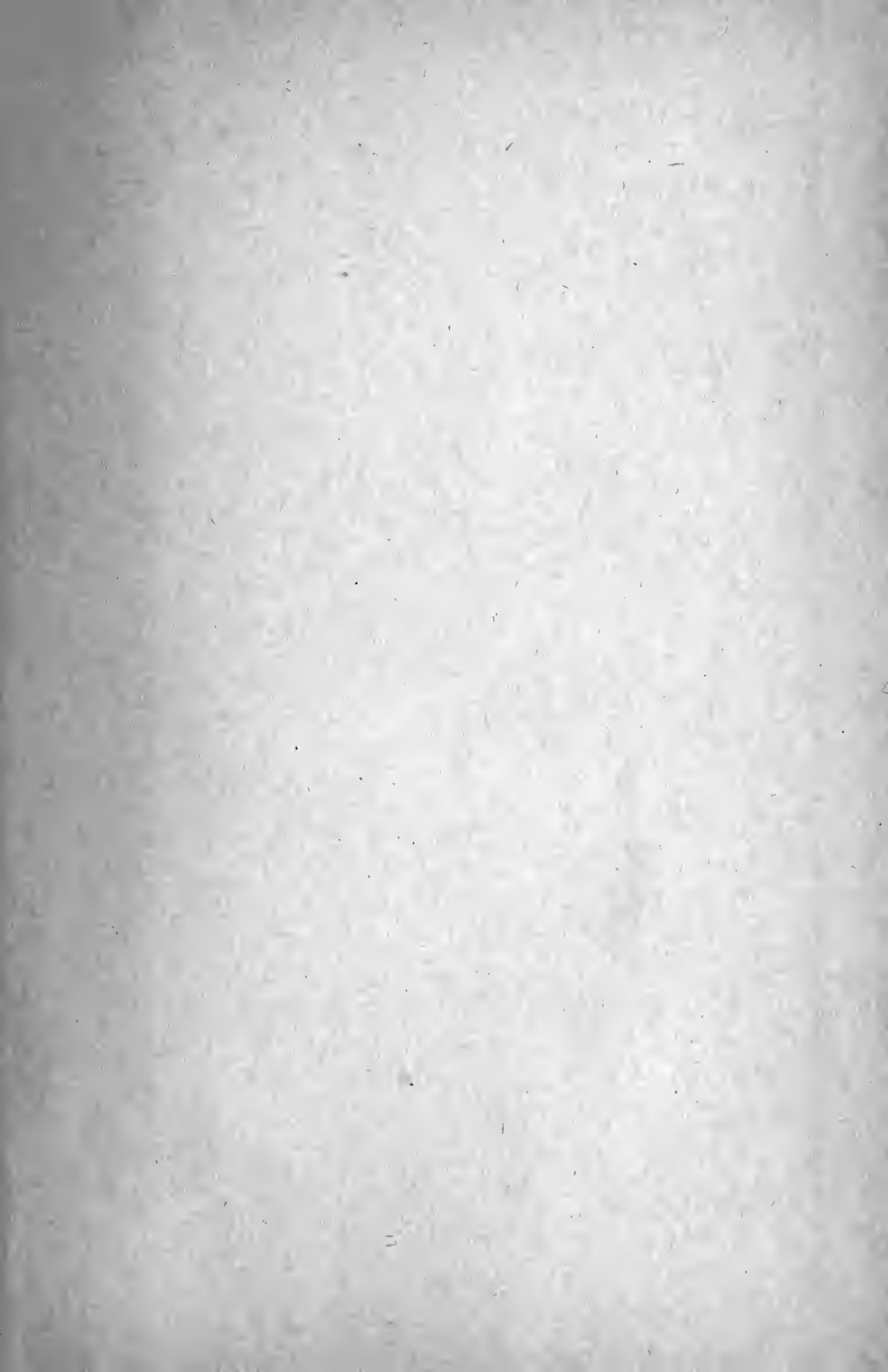
"I believe in God, the Father Almighty,
Maker of Heaven and Earth;
And in Jesus Christ, His only Son, Our Lord,
Who was conceived by the Holy Ghost,
Born of the Virgin Mary,
Suffered under Pontius Pilate,
Was crucified, dead and buried.
The third day He arose again from the dead.
He ascended into Heaven,
And sitteth on the right hand of God, the Father Eternal;
From thence He shall come
To judge the quick and the dead.
I believe in the Holy Ghost
The Holy catholic church,
The communion of saints,
The forgiveness of sins,
The resurrection of the body.
And the Life Everlasting."



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